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A Grope

REPENTANCE | CHVRCH | DESTRVCTION

ANABAPTIST

FAMILIST

DIVORCER

HERESIOGRAPHY

OR

A description of the Hereticks and Sectaries of these latter times

By E: Pagitt

The third Edition with some Additions

Math: 15 17:

Beware of false Prophets, which come to you in Sheepes clothing, but inwardly are rauening wolues.

Imprimatur Ia: Cranford

London printed for W: L: & are to be sould at his shop in Fleet street.

1647

IESVIT

ANTINOMIAN

SEEKER

D.

To the Right Honourable *Thomas Atkin*, Lord Major of the City of *London*, and to the Right Worſhipfull, Sir *Nicholas Rainton*, *Iſaac Penington*, Lieunant of the Tower, Sir *Joh. Wollaſton*, *John Glyn*, Recorder, Sir *John Cordell*, Sir *Thomas Soam*, Sir *John Gayr*, Sir *Jacob Garrat*, *Thomas Adams*, *Joh. Warner*, *John Touſe*, *Abraham Raynardſon*, Sir *George Garrat*, *Sir George Clerke*, *John Langham*, *Thomas Andrewes*, *John Foulke*, *James Bunce*, *William Gibbs*, and *Richard Chambers* Sheriffes: *Samuel Warner*, *William Barkley*, *Thomas Foot*, *John Kendricke*, *Thomas Culham*, *Simon Edmonds*, Aldermen of the ſaid City.

RIght Honourable, and Right Worſhipfull, whereas I have lately publiſhed a *Chriſtianography*, or a deſcription of many great Churches of Chriſtians in the world: ſome of which are for extent, larger then the Church of *Rome* in *Europe*, for time more ancient, for ſucceſſion as continuall, for faith more ſound: who believe with us the Church of God to be Catholike, as it is in the Apoſtles Creed, and not as it is ſet down in the new *Trent* Creed, confined to *Rome*, who renounce the Popes Supremacy, ſome of them excommunicating him for a *Schiſmatick* and *Heretick*.

Who receive the holy Communion in both kinds, they all drink of Chriſts cup, and abhor the Romiſh decree, made contrary to Chriſts Inſtitution.

Who make no Images to be worſhipped.

Who doe not acknowledge the figment of Purgatory, nor uſe any Prayers to be delivered from the fained paines thereof.

Who have their Prayers in their owne tongue, and mutter them not in Latine as the Romiſts doe.

Who forbid not marriage (the prohibiting of which is called by St. *Paul*, *the Doctrine of devils.*) Their Prieſts may and doe marry.

Who hold not Popiſh Tranſubſtantiation.

Who prohibit not Lay-men the reading of the holy Scriptures commanded by Chriſt himſelf.

Who doe not joyne with Chriſts Interceſſion the ſuffrages of Saints: nor with his Juſtification the merit of works: nor with the ſatisfaction Papall Indulgences.

Theſe points with ſome others, which the ambition and avarice of the Romiſts hath lately hatched, they renounce with us.

This work I purpoſing to perfect and conſummate to the glory of God, the great profit of the Church, and eſtabliſhing of mens conſciences, they ſeeing the unity and agreement of the holy Churches in the world with us; *Behold ſuddenly a numerous company of other* Hereticks *ſtole in upon us like the Locuſts*, Rev. 9.

As the unpure *Familiſts*, who blaſphemouſly pretend to be godified like God, wherers indeed they are devillified like their Father the Devill.

The illuminated *Anabaptiſts* who blaſphemouſly affirme the Baptiſme of Children to be the marke of the Beaſt, and to come from Antichriſt.

The Donatiſticall *Browniſts*, who in times paſt hid them-

themſelves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Antinomians*, who teach as I find, ſuch a fair and eaſie way to heaven, *viz.* That a man need not be troubled by the law before faith, and that faith is not a going out of himſelf to take hold of Chriſt, but onely a diſcerning that Chriſt is his, and that after this, ſuch a man muſt ſee nothing in himſelf, have nothing, doe nothing, need no ſorrow nor repentance, nor be preſſed to duties, need never pray unleſſe moved by the Spirit: If he fall into ſin, never the more diſliked of God, nor his condition the worſe: and that hee muſt abide in the height of comfort, though he fall into groſſe ſin. The novelty of this doctrine takes ſo well, or rather ill, that multitudes of ſimple men and women dance after their Pipes, they run after theſe men as if they were mad, crowding the Churches, filling their doors and windowes.

The *Independents* trouble alſo our poore Church, who pretend that they have a perfect model of *Church* government, which Almighty God hath revealed to them, which many like better then the government of the Reformed *Churches*, being perſwaded that in *Independency* they may have liberty to doe what they liſt, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* alſo an after-brood of the *Pelagians*, broach their erroneous opinions.

The *Sabbatarians* affirme the old Jewiſh Sabbath to be kept, and not the Lords day.

The *Antiſabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Chriſtian man.

The

The *Traskites*, who would have us observe many Jewish Ceremonies.

We have also *Millenaries*, who affirme that before the day of judgement Christ shall come downe from heaven, and reigne with the Saints upon earth 1000. years, in which time they shall destroy all the wicked, *binding their kings in chains, & nobles in links of iron.*

We have *Hetheringtonians*, who hold a hodg-podge of many Heresies, troubling our peoples brains.

We have also *Socinians*, who teach that Christ dyed not to satisfie for our sins: and also his Incarnation to be repugnant to reason, & not to be sufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Deity of Christ.

We have an *Atheisticall Sect*, who affirme that mens souls sleep with their bodies until the *day of judgment.*

We have *Atheists* too many, as among others, one was committed by a Justice of Peace, who mock'd & jear'd at Christs Incarnation: his father was burnt at *Tholouze* in *France*; he scapeth unpunished among us: too many others we have.

They preach, print and practise their hereticall opinions openly: for books, *vide* the bloudy Tenet, witnesse a Tractate of divorce, in which the bonds are let loose to inordinate lust: a pamphlet also in which the soule is laid asleep from the houre of death unto the hour of judgement, with many others.

Yea, since the suspension of our Church government, every one that listeth turneth Preacher, as *Shoo-makers, Coblers, Button-makers, Ostlers*, and such like, take upon them to expound the holy *Scriptures*, intrude into our *Pulpits*, & vent strange *doctrine*, tending to *faction, sedition*, & *blasphemy*.

What

What miſchiefe theſe Sectaries have already done, we that have cure of ſoules in *London* find & ſee with great griefe of heart: *viz.* Our Congregations forſaking their Paſtors; our people becomming of the Tribe of *Gad*, running after ſeducers as if they were mad; Infants not to bee brought to the Sacrament of Baptiſme; men refuſing to receive the holy Communion, and the Lords Prayer accounted abominable, &c. A Volume will hardly containe the hurt that theſe Sectaries have in a very ſhort time done to this poor *Church*; and doth not the *Common-wealth* ſuffer with the *Church?* Whence are all theſe diſtractions? Who are the Incendiaries that have kindled and blown this fire among us, but theſe?

Conſidering with my ſelfe the former happpineſſe of this Kingdome, and the ſudden change that is betide it, it being fallen from the height of proſperity to the loweſt ebbe of miſery, & this not by the incurſion of a forreigne Nation, but by its owne children, who imbrue their hands in the bloud one of another with no leſſe inhumanity then *Canibals* or men-eaters, without any reluctation at all; the ſon againſt the father, and the father againſt the ſonne.

And moreover (which is worſt of all) when I conſider that ſome of our Clergy-men (who ſhould like *Moſes* ſtand in the gap to appeaſe Gods anger) do encreaſe the ſame, not onely by blowing the fire, but by their errors and Schiſmes which they broach and foment among us; by which they doe, as much as in them lyeth, to put mens ſoules in as great danger as their bodies.

And conſidering again how we are involved in a moſt cruell War without any hopes of peace, may not I cry out with the Prophet; *O that my head were full of water, and my eyes a fountaine of teares, that I might weep for the ſlain of my people!*

But all this being Gods permitting, let us with patience poſſeſſe our ſoules; let us truſt in him, depend upon him, and in his good time he will deliver his Church, and turn all to the beſt; and in the mean ſeaſon every man do his beſt to quench this fire. For my owne part theſe ſad conſiderations made me leave my *Chriſtianography*, and write an *Hereſiography* to deſcribe the Hereticks & Schiſmaticks of this time, in which I ſet down their beginning among us; their hereticall opinions and errors, confuting them; and alſo relate how other Princes and Commonwealths have ſuppreſſed them, and how ſeverely ſome of them have been puniſhed among us.

I know my reverend Brethren have not been wanting to oppoſe theſe Hereticks in writing and preaching, in ſeaſon and out of ſeaſon, uſing all meanes to ſuppreſſe theſe Hereſies, having to that end choſen ſpeciall men to preach ſeverall Lectures in ſeverall places: But without your helpe and the aſſiſtance of our Religious Patriots aſſembled in Parliament, they do, and will increaſe upon us doe what we can.

This Treatiſe I preſent to your Lordſhip, and to this Honourable Senate. What can be more ſuteable or fitter for you, Servants of the moſt high God, then that which tendeth to the glory of God, edification of his Church, and vindication of the Truth againſt the illuſion of Sectaries and Hereticks?

What is more correſpondent with the duty of Chriſtian Magiſtrates then to aſſiſt Gods cauſe with your politicall Authority? A queſtion may be asked, whether it be lawfull for the Magiſtrates to uſe the ſword againſt Hereticks? To this I anſwer; ſuch whoſe Hereſies are blaſphemous in doctrine, or dangerous to the State, deſerve death: the reaſon is, becauſe they corrupt the faith.

If

If ſuch as poyſon waters and fountains at which men and beaſts drink, deſerve capitall puniſhment, how much more they that as much as in them lyeth goe about to poyſon mens ſoules?

Yea, St. *Auguſtine* ſaith in his fift Tractate upon *John*; *Quantum in ipſis eſt Chriſtum in homine occidunt.*

The forenamed St. *Auguſtine* indeed wavered concerning this point for a time, as hee confeſſeth in one of his Epiſtles: but when he ſaw the City wherein he dwelt was reclaimed from *Donatiſme* by the Magiſtrates ſword, hee retracted his opinion.

And expecting the like ſucceſs in this honourable City, I doe implore your helps, and that for Jeſus Chriſts ſake: And I pray you give me leave to put you in mind of the *Covenant we made in the preſence of Almighty God, the ſearcher of all hearts, with a true intent to perform the ſame, as we ſhould anſwer at that great day, when the ſecrets of all hearts ſhould be diſcloſed*, viz. *That we ſhould in like manner without reſpect of perſons endeavour the extirpation of Popery, Prelacy, Superſtition, Hereſie, Schiſme, Prophaneneſs, & whatſoever ſhal be found to be contrary to ſound doctrine & the power of godlines, leſt we partake in other mens ſins, & thereby be in danger to receive of her plagues; and that the Lord may be one, and his Name one in the three Kingdomes.*

And this I beſeech you in the name of God to take in hand, laying aſide all humane reaſons.

Let not Gods cauſe go to rack, nor by worldly policies and humane reaſon be protracted or retarded.

The Turk will not ſuffer *Mahomet* to be blaſphemed: as we are Chriſtians let us ſtand for Chriſt.

How dangerous the foſtering of Hereticks hath been, Hiſtories declare, viz. Almighty God ſent down fire from heaven & conſumed *Antioch*, being a nurſery of *hereticks*: *Paulus Diacon. lib.* 15.

Theod. lib. 2. cap. 26. And alſo how the earth opened & ſwallowed *Nicomedia*, the meeting place of the blaſphemous *Arrians*: alſo in the *Commentaries* of *Sleiden*, how the *Anabaptiſts* meeting firſt in *Conventicles*, ſurprized *Munſter*: and how hardly *Amſterdã* eſcaped them, *Lambert. Hortenſ.* writeth.

The plague is of all diſeaſes moſt infectious: I have lived among you almoſt a Jubile, and ſeen your great care and proviſion to keep the City from infection, in the ſhutting up the ſick, and in carrying them to your Peſt-houſes, in ſetting Warders to keep the whole from the ſick, in making of fires, and perfuming the ſtreets, in reſorting to your Churches, in pouring out your prayers to Almighty God with faſting and almes to be propitious to you. The plague of hereſie is greater, and you are now in more danger then when you buried five thouſand a week: You have power to keep theſe Hereticks and Sectaries from Conventicling & ſholing together to infect one another. Fire is dangerous, many great Cities in *Europe* have been almoſt ruinated by it: I have ſeen yonr diligence and dexterity in quenching it in the beginning: your breaking open your Pipes for water, making flouds in your ſtreets: your Engines to caſt the water upon the houſes: your induſtry and pains is admirable.

Hereſie is as dangerous as fire, uſe your beſt endeavours to quench it before it conſume us.

Thus not doubting, right Honourable, and right Worſhipfull of your beſt endeavours to ſuppreſſe theſe *Hereticks & Sectaries*, by whom not only many poor ſouls are infected, but alſo the holy Name of God is blaſphemed; I ceaſe, moſt humbly entreating Almighty God to bleſſe this City, and to give unto you the fruition of all temporall felicities in this life, and the never failing fulneſſe of bleſſedneſſe in the life to come.

TO

To the Reader.

THou which haſt a tender Conſcience, and deſireſt nothing ſo much as to know the right way to heaven, having many doubts which cauſe thee to leave thy owne Paſtor, and runne not only to other publike Congregations, but alſo to the private meetings of the Separatiſts *and others for reſolution.*

For thy ſake and ſafety I have publiſhed this Treatiſe, in which thou maiſt diſcerne Truth from Error, having their errors ſet before thee, with the confutation of them out of the holy Scripture.

OUr Lord and Saviour in his holy Sermon in the mount, telling his Diſciples of the narrow way that leadeth unto life, *eſpecially forewarneth them of falſe Prophets:* Beware of falſe Prophets which come to you in ſheeps cloathing, but inwardly they are ravening Wolves. *As if he ſhould ſay, my deare Diſciples, you hearing of the way to heaven, will be inquiring after it, and eſpecially of Prophets; but let me forewarne you of falſe Prophets, for in ſtead of directing you, they will put you out of the way. Falſe Prophets will come, they are not ſent:* Come. *St.* Paul *asketh,* how they can preach except they bee ſent? *and this ſtandeth with good reaſon: every true Miniſter ſtandeth in Gods room, being the Lords Embaſſador to deliver his will, who dare to this unſent?* No man taketh this honour unto himſelf, but he that is called of God, *ſaith my Author to the Hebrews.*

But whence come they now? from the Schooles of the Prophets? no, many of them from mechanick Trades: as one from a ſtable, from currying his horſes: another from his ſtall, from cobling his ſhooes, and theſe ſit downe in Moſes *chair to mend all, as Ambaſſadors of Jeſus Chriſt, as Heralds of the moſt high God: theſe take upon them to reveale the ſecrets of Almighty God, to open and ſhut heaven, to ſave mens ſoules.*

But to heare theſe fellowes diſcourſe of the holy Trinity, of Gods eternall decree, and other deep points of Divinity; you may heare the mad men in Bedlam *prate as wiſely as they: and are not their hearers that run after them as mad as they?* Are they not bewitched, *as St.* Paul *telleth the* Galatians?

To you.

To you that are my Disciples: *dayly experience sheweth us whom the* Anabaptists, Brownists, *and other Sectaries goe about to seduce,* viz. *not Drunkards, Adulterers, Swearers, and prophane persons, whom the Devill hath ensnared already, but such as are desirous of heaven.* They lead captive (*saith St.* Paul) silly Women who are alwayes learning. *They come unto you in* sheeps cloathing; *That is, like zealous and holy Christians: For an example, the Devil turned himselfe into an Angel of light:* Baals *Priests used long prayers: the blasphemous* Arrians (*as St.* Basil *writeth*) *were easily beleeved, because of their counterfeit holinesse.*

n sheepes lothing.

The Romish *seducers pretend great Sanctimony: the begging Friers befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world; with long prayers, fasting, teares, almes-deeds, seeming-zeale, seeming-humility, seeming-harmlesnesse, &c.*

They come to you in sheeps cloathing, *insinuating themselves into you under colour of giving you good counsell: as the Devill their chiefe, counselling our first parents to breake Gods Commandement, promised to make them like God; and tempting Christ in the wildernesse,* promised to give him all the kingdoms of the world, and the glory of them.

And that you may the better avoid their inchantments, I will shew you the method they use in deceiving. As first, they endeavour to separate the sheep from their shepheards, bringing them into contempt with their people, affirming them to be unprofitable, unpowerfull, taxing their conversations as prophane, and doctrine as erroneous. Thus smiting your shepheards with their tongues, they draw you to their Conventicles.

2. *To palliate their errors, they pervert the holy Scriptures, as that Monster* Arrius *pretended to have 42. places of Scripture against the Deity of Christ, and this he learnt of his father the devill who perverted part of the* 91. *Psal.* to tempt our Lord to cast himself down from the Pinacle of the Temple.

And for this cause these Heretick's are enemies to the ten Commandements, being sum of the Law; to the Creed, being a brief of the Gospel, and to the Lords prayer, being a perfect form of prayer, containing all that can be asked or prayed against, by which onely a simple man may discern any heretick, contradicting any Commandement of the Decalogue, Article of the Faith, and Petition of the Lords prayer. And for this cause the Church of Rome teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechismes: and for other Hereticks some do null

the

the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable. Again, whatsoever outward shew they make of holines, they are indeed ravening Wolves; *therefore our Lord biddeth us* beware of them. *The word* beware *precedeth danger:* As sheep are in danger among Wolves, so are your soules in danger among false Prophets.

The journey of the Israelites *to the earthly* Canaan, *was a type of our journey to the heavenly. And did not one false Prophet* Balaam *doe them more mischief in their journey then* Og *the King of* Bashan, Sehon *King of the* Amorites, *and all their enemies besides? yea, would the devill himselfe, in his owne likenesse have been more noxious to the Church of God, then some Hereticks have been? As one Heretick* Arrius, *denying the Deitie of Christ, in a manner infected the whole world.*

The like did one other Heretick Eutyches, *erring concerning his humanitie, affirming the immensitie of Christs divine nature to have swallowed up his humane. Now if Christ had not been man, how could he have dyed for us sinners? and if not God, how could he have wrought the salvation of man-kinde?*

Alas what danger are we in now, being invironed with such a multitude of Hereticks? Our Lord telleth us again, by their fruits ye shall know them: *they pretend that they are led by the Spirit. The workes of the Spirit St.* Paul *setteth forth to be* love, joy, peace, long-suffering, gentlenesse, goodnesse, faith, meeknesse, and temperance. *If they were led by the holy Spirit, these would be their Characters. But St.* Paul *telleth us,* That in the latter dayes there shall come men, lovers of their owne selves, boasters, proud, cursed speakers, disobedient to parents, unthankfull, unholy. *Mr.* Calvin *that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certain Characters of these Impostors, taken out of St.* Augustine.

Gal. 5. 22.

2 Tim. 3.

1. Great Boasters, *making ostentation of their owne worth, like* Simon Magus, *who bewitched the People, saying that he himselfe was some great man: Like the* Gnosticks, *who had a high conceit of their owne knowledge, as if they were the onely knowing men of the whole world: their common talke is of their owne worth and actions.*

2. Superbia tumidi, *blowne up with pride, and among us many proud spirits having not those preferments which they thought themselves worthy of, have forsaken our Church, and gone to* Rome *and* Amsterdam.

3. Calumniis insidiosi, *deceitfull slanderers: and in this faculty of all other Sects the* Brownists *excell: The* Jesuites *are not so bitter against our Church as the* Separatists, *compare their writings.* Michael *the Arch-*

Angel

Angel durſt not give the devill ſuch curſed ſpeaking, nor raile upon him as they doe upon us and Gods Church.

4. *Treacherouſly ſeditious, not preaching peace, as Chriſt commanded his Diſciples to doe, but diviſion: yea, the* Browniſts *arrogate to themſelves the name of* Separatiſts, *which well they may, being ſeparated from their Mother Church, from all the Reformed Churches, and malitiouſly divided amongſt themſelves.*

5. *Leſt they ſhould ſeem to be deſtitute of the light of truth, they arrogate to themſelves the ſhadow of auſterity and ſhew of holineſſe.*

6. *Sacrilegious, what the appetite of all* Schiſmaticks *hath been in this way is notorious, caring not for the ruine of the whole Church, upon condition that they might get ſomewhat. They have ſo taught, that ſome think there is no ſuch ſin as Sacriledge at all.*

Our Lord fore-warning us of falſe Prophets, *and ſo lively deſcribing them, and we having ſuch Characters and markes to know them: Thou underſtanding the Decalogue, Creed, and Lords Prayer, if thou be miſ-led, thy ſin will light upon thine owne head. For is there any man ſo ſimple but can tell when the Doctrines they teach croſſe any of theſe?*

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your ſelves in the preſence of God, to ſuppreſſe all Errors, Hereſies, and Schiſme; God forbid but that you ſhould keep your Covenant which we miniſtred, and you received with great alacrity.

To draw to an end, Epiphanius *writing of the Hereſies of this time, calleth his Book* Panarium; *that is, a medicinable box, containing ſaving medicaments againſt lying Doctrine.*

The end of my writing is not to hurt any man, but to give warning to well minded ſoules, and eſpecially to them that are entangled with Errors, to pray to God to give them grace to ſee and renounce their Errors, and to acknowledge the truth, that they may recover themſelves out of the ſnare of the devill.

And if my pains ſhall do any good in the confirmation of any againſt Seducers in fore-warning them to beware of private Conventicles, and to keep them cloſe to the publicke Miniſtery of the Word, and communion of Saints in Gods Church, I ſhall think my labour well beſtowed.

The God of peace grant that all they that confeſs his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,

Old Ephraim Pagit.

HERESIOGRAPHY:

OR,

A Description of the Heretickes and Sectaries sprung up in this latter Age, &c.

CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set downe,

1. *Their Originall and first Proceedings.*
2. *Their Errors and Blasphemies.*
3. *A Confutation of their Errors.*
4. *The Orthodox Doctrine of the Church of England opposite to their Errours.*
5. *The severall sorts of* Anabaptists.
6. *Of their manner of Rebaptizing, and other fashions.*
7. *How Christian Princes and Magistrates have suppressed them; and especially how they have beene punished among us.*
8. *Of their audacious boldnesse at this day to publish Bookes in defence of their Errors, and to challenge our Protestant Divines to publik disputations: and to intrude into our Pulpits to vent their Blasphemies.*
9. *Their moderate Tenets which they owne.*
10. *The summe of a Treatise of Mr.* Johnson *the Brownist against the Anabaptists.*

1. *Of their Originall and first proceedings.*

About the yeare of our Lord God 1521. Doctor *Luther* preaching the Gospel in *Saxony*, Almighty God blessing his Labour, a new Sect (among many others through the instigation of the Devill) began to spring up in *Their Originall*

the said Country of certain fanaticall people, who boasted that they talked with God, and God with them, who commanded them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reigne alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Storke*, who would tell his followers that God spake to him by an Angell, and revealed his will to him in dreames, promising him the place of the Angell *Gabriel*, and the Empire of the whole world. He affirmeth the Saints must reigne in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church. He tooke upon him also to have the gift of discerning spirits, and to know the Elect.

Anno 1525. *Horten. de Anabap. pag.* 11. In this mans Schoole was one *Thomas Muncer* brought up who amplified much his Masters Doctrine. Hee began to preach at *Alsted* in *Turingia*, where he made first an association, administring an oath to all that promised to assist him in killing the ungodly Princes and Magistrates. So long as hee preached but his dreames and fancies, the Elector of *Saxony* bore with him; but after he began to preach killing of Princes and Rebellion, he banished him from *Saxony*, who went to *Nurenberg*, and being driven from thence to *Mulbus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when he preached that all goods must be common, and all men to be free and of equall dignity: an acceptable Doctrine in those parts, where the Nobilitie used their Tenants like slaves: upon this his preaching about 40000. Bores and Tradesmen rose up in *Suevia* and *Franconia*, who tooke some of the Nobles, ransacked, plundered and burnt houses, carrying all before them. *Muncer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughes and loomes) armed themselves to become adventurers in this holy war: one *Phifer* a chiefe Associate of *Muncers*, rusheth into the Countries adjoyning, and destroyed many townes, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good successe

Sleid. Lib 5.

eleva-

elevated the minds of theſe Sectaries and cauſed a defection in the County of *Manſfelt*: *Muncer* hoping this defection to be univerſall, taketh his journey to *Frankhus*, where the *Frankhuſian* joyned with him. But before this ſnowball grew greater by rolling, Count *Manſfield* raiſeth Forces, ſets upon *Muncer*, and ſlew 200. of his men; *Muncer* renueth his Army, pitcheth upon a hill by *Frankhus*, intrenched with Carts, Coun: *Manſfield* with the Princes his Aſſiſtants pitying the rude company, ſent to offer them impunity and generall pardon if they would but yeild up the Author of that ſedition & returne home. *Muncer* falls to preaching, telling them that he was ſent from God to command and lead them in this action, and that they ſhould certainly overthrow theſe and all other enemies of God, it being Gods promiſe (who cannot lye) *That the righteous ſhould waſh their feet in the blood of the wicked*; and that he had promiſed him Victory, indowing him with ſuch ſtrength that he was able to turne all their bullets back with his Coat; ſo the Bores refuſed peace; upon this the Princes began to play upon them with their Ordnance, the Bores neither advanced nor fled, but fell a finging, *Come holy Ghoſt*, confiding and expecting that God would fight for them from heaven according to *Muncers* promiſe; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being ſlain, away fled the Bores, ſome one way, ſome another, but moſt of them to *Frankhus*, which City the Princes tooke with *Muncer* who lay hid therein, who with *Phifer* and 300 more were executed and put to death. *Muncer* was ſo dejected at his death that he could not make confeſſion of his faith; but with much adoe he could ſpeake after the Duke of *Brunſwike*, who taught him what he ſhould ſay. Thus the *Suevian* Rebellion was extinguiſhed, the root and branch ſeeming to be cut off; but the ſeeds remaining *Germany* ſwarmed with *Anabaptiſts* a new name, but in effect the old Sect with ſome additions. *Melchior Hopman* who called himſelfe *Eliah*, one of greater learning & parts then *Muncer*, began to vent the ſame Errors at *Strausburg*, for which he was impriſoned, and all his followers ſeverely repreſt. This Sect was diſperſt in the higher and lower *Germany*,

Sleid. 104.

Ch. Nelles Pag. 11.

Hortens. pag. 12. in tanta horum hominum coltuvie ne unus quidem inventus traditur qui literas dedicerit. Sleid. 152.

especially among the meaner sort of people; saith *Hertensius* one of my Authors, among that numerous rabble scarce one was found that was a Shcoller, or could write or read.

The whole world was little enough for their ambition, which they attempted to obtaine, beginning their Empire at *Munster*. In the year 1532. *Munster* received the Gospel, and in the yeare 1533 there comes to town *Iohn Becold* a Taylor of *Leyden*, & with him, or after him a great multitude of his fraternity, most of them *Hollanders*: These keeping Conventicles, got in few monthes a great party in *Munster* & incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another, saying, they must not desert Gods cause. The Landgrave of *Hesse* pitying the distressed case of this City, sent Divines to set a bound to the unlimited extravagancy of the *Anabaptists*, offering disputation to them, which they refused, & took a more compendious way to work their own ends: One of them feigning himselfe to be seazed with a propheticall spirit, ran about the City crying, *Repent, & be baptized againe, lest the wrath of God fall upon you*; many cryed with him, this crying ended in ransaking rich mens houses, & laying hands upon the owners; others rushed into the market-place, crying out, that all that were not re-baptized must be killed presently. The Evangelicks or Protestants gathered themselvs in a place called *Overwater*, & there fortified themselvs: after three daies there was a Composition made, that either Party should enjoy the freedome of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their letters to *Wezell*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave thir houses, and come to *Munster*, they should have ten times more than they left at home, & with spirituall wealth attaine all worldly riches. These faire promises drew the scumme of the Towns adjoyning to *Munster*, (the poore & idle sort liking that Religion best, that maketh all men alike, all Goods common, that payeth no Rent, Tribute, nor Tithes, that puts downe those

Lamber. Hortens. pag. 16.

Lawes

Lawes and Magiſtrates that reſtraine their licentiouſneſſe) ſo that in a ſhort time the City was full of ſtrangers, who looked upon it as upon the land of Promiſe. The *Anabaptiſts* knowing their ſtrength ranne to St. *Maurice* Church, burnt it, ſeazed upon the Armory, pillaged and defaced other Churches, depopulated the Colledges, burnt a faire Library, and finally drove the Proteſtants out of the City, crying out, get yee hence all yee wicked, elſe you ſhall all be ſlaine.

The *Anabaptiſts* being Maſters of the City, began to erect a government, (although they were enemies to all Superiority, neceſſity & nature forcing them to chuſe ſome governours, but the Prophets overruled all:) one of the firſt orders that they made was, that every man ſhould bring his gold, ſilver, and goods into the common ſtock upon paine of death: and there were two maiden Propheteſſes that diſcovered the Concealers; alſo they ordered that al bookes ſhould be burnt but the Bible, which was performed. *Iohn* of *Leiden* being in a propheticall Trance after he had ſlept three dayes, pretending to be dumbe, called for writing Tables, in which he writ down that it was the will of the heavenly Father, that twelve men by him named ſhould governe the City, whom he called Judges in Iſrael, which was alſo put in execution, the ancient Magiſtrates being diſcharged. Alſo that it was the good will of the Father that a man ſhould not be tyed to one Wife, but to marry as many as he pleaſed: when ſome would not approve of this Doctrine, hee cited them before the twelve Governours, ſwearing upon the new Teſtament that this Doctrine was revealed to him from heaven, and to teſtifie the evidence of the Spirit, he commanded ſome of the oppoſers to be beheaded: forthwith many Preachers confirmed this Doctrine, but the greateſt confirmation was the Prophets practiſe, who preſently married 3. wives & left not till he had fifteen: many followed his example, and it was accounted a matter of praiſe to have many wives: After the promulgation of this Ordinance, the Brethren ran to the handſomeſt women, ſtriving who ſhould be firſt ſerved, and lay with them without any contract. *Hortenſ. p. 16. pag. 28.*

After this, one *Iohn Tuſcocures* a new Prophet, called the Congregation together, and declared that it was the will of the heaven- *Hortenſ. pag. 31.*

heavenly Father, that *John* of *Leyden* should be King of the Universe; That he should sit upon the throne of his father *David*; That he should kill all the Kings and Princes, destroy the ungodly, and save the people that loved righteousnesse. This Prophesie the multitude entertained, and proclaimed *John* of *Leyden* King of Sion, with great acclamations.

The new King being a Taylor, made use of his skill, & translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in gold and silver; his horses were also sutably harnessed, with saddles and foot-cloathes embroydered with gold: he rode abroad in very great state, having his chiefe Officers before him; next before him were two young men, the one carrying a Bible, the other a sword: He himselfe wore a great chaine like the Collar of some Order; his Motto was *Rex justitiæ hujus mundi*, the King of righteousnesse of this world. After him followed fifty Pensioners well clad: three times a week he kept Court, sitting upon a high Throne in great Magnificence, under him sate *Knipperdolling* Governour of the City, & lower, his foure great Counsellours of State: In that Court he judged all Controversies, most of which was about Divorces, for by their new orders any man that was weary of his wife, might put her away and take another. Among other memorable acts of this new King, I read, that one of his wives offending him, he tooke her into the Market-place and cut off her head, causing the rest of his wives to dance about her, & give thankes to their heavenly Father, and then the King began to dance himself, commanding the people to dance with him. Against *Thusserarer* the Prophet came to the King sitting in his Throne in more than ordinary Majesty, saying to him, King *John*, the Gospel must be renued by thee. *Thus saith the Lord God, goe and say to the King of Zion, that hee prepare my supper in the Church-yard of the great Church: and that he send forth Preachers of my word into the foure quarters of the world to teach all Nations the way of righteousnesse, and to bring them by the spirit of their mouthes into my sheep-fold.*

Sleid. 154. *Horten. p.* 34. So a publike Communion was celebrated, which they made a full meale: a great Feast it was, both for persons, as also for meat,

meat, for there were about four thousand Communicants, and three courses of meat; but between them (saith my Author) there was an entercourse, for the King accused a man of Treason, and cut off his head and returned againe, and with bloudy hands he tooke upon him to administer the body and bloud of Christ, assisted with the Queen, who did the office of a Deacon, the like did the principall Officers of State. After Supper the king asked the people, whether they were all heartily disposed to doe Gods will, and to suffer and dye for the faith: To whom the people answered with one voyce, that they would.

Then rose the Prophet and said; *Thus saith the Lord, Cause men among my people to send to the foure quarters of the world, to be wonders among the Nations, & to publish my wondrous things among strange people.* Then he read the names of 28. of who himself was one; these Apostles went to the Cities to which they were sent, crying in the streets that they should repent, or else shortly be destroyed: these men were apprehended in the Cities and put to death, and so there was an end of their Apostleship. pag. 53.

All this while the City was besieged by Count *Waldeck* the Owner thereof, and so sore oppreit with Famine, that they were fain to eat Dogs, Cats, Rats, sodden Leather, yea some their own children. The Princes of the Empire assembled at *Coblents*, pitying the seduced people, sent letters to the people of *Munster*, representing to them their fault and danger they were in, and that if they did not submit to their naturall Prince they should draw the whole force of the Empire upon them: this was about *December*, 1534. *Hilversum* also one of their Prophets being taken by the besiegers, writ out of the Camp a most sensible letter to the people of *Munster*, wherein he acknowledgeth that his former propheſies were impostures, and entreated them to open their eyes to see how they were deluded by a company of Rascalls, what a beastly life they led, having violated all Lawes of pudicity & honestie. These letters moved the hearts of many, who were weary of their lives that they lived in, and were also pinched with hunger, and they began to murmur against the King, who calling of them together made a fine speech to them, saying that he would

would never have thought that they being born again by a new baptisme, would shew themselves so impatient for Gods cause whereas they should have followed St. *Pauls* example, bearing nakednesse, hunger, and cold to attaine the haven of salvation: That God was powerful enough to send them *Manna* and *Quailes* from heaven: That he had great Troops in *Holland* and *Freezeland*, that would certainly come with great provision of victualls and beare the enemy back: That God had revealed to him that at Easter they should be delivered for certaine. Finally, the Towne was taken, *Iune* 1535. having endured a siege of eighteen moneths: after the taking of the Towne, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out or kept in by force, should have restitution of their goods. The Citizens that yeelded were spared, but the fierce *Anabaptists* who could never be tamed, and lay hid in severall holes, were sought out and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawne thither tyed to a horse taile; hee was condemned and executed as a Traitor, being tyed to a stake, and pulled in divers parts of his body with hot pincers for an hour and more, and then stricken to the heart with a dagger: with him suffered *Knipperdoling*. The King abjured his errors; but *Knipperdoling* dyed like a mad beast; After their deaths they were put into Iron Cages, and hanged upon the high steeple of St. *Lambert*. Thus dyed this imaginary King, and *Anabaptistrie* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *Iohn* of *Gekes* was sent to *Amsterdam*, and finding the people fit objects for his delusions, hee told them wonders of the new Kingdome of righteousnesse at *Munster*, their liberty of living, their pillaging of Churches, and the inriching themselves with the goods of the ungodly, & of the great designes of their King, of the prophesies of the propagatiō of his Kingdome, with such discourses. In their private Conventicles they filled the mindes of the people with a frantick zeale, and made them long to be fingring Church-Plate, and the goods

of

of the ungodly, pretending that it was an easie matter to surprise *Amsterdam*, which Towne (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Hereupon they enterprised the taking of the Towne, and to kill the Magistrates as they were feasting in their Town house; but by the providence of God they were deceived of their purpose. They wanting their Signall, which was the ringing of the Towne-Bell, which was not done, (a drunken man having taken away the rope) the Company assembled not: many of the *Anabaptists* were slaine, and others received condigne punishment.

The *Anabaptists* after the death of *Iohn* of *Leyden* chose another king, who with his high Treasurer was taken at *Vtrecht* and kept in prison; among the exployts of that elected King, he brought his wife into a wood and there killed her, that without interruption he might lye with her daughter; and he also cut a young wenches throat, lest she should detect him: good store of Plate was found in his house, most of it Church Plate: the King and his Treasurer was burnt. *Horn. pag. 74.*

I read of another King of the *Anabaptists* called *Ian. Wilbemes*, whose execrable deeds and actions are written in *Dutch* and translated into *French* by *Ch. de Nielles*. This *Ian Wilbemes* was Sonne to one *Theodore Wilbems*, a Vicar in *Ruremond* in *Gelderland*: this King kept his Residence in divers places, as at *Arthem* first, and afterwards at *Lovain*, *Wesel*, *Alden*, *Calkar* *Horlem*, and last of all at a Village called *Avendrop*, not farre from *Wesel*, to which place divers resorted who had been in the siege of *Munster*: This man succeeded *Cornelius Appleman*: who was executed for his wicked Acts in the City of *Vtrecht*. *Ch. Nielles pag. 33.* *Ch. Nielles pag. 52.*

Which *Appleman* succeeded *Ian Cordwainer*, who going about to restore the broken fantastick Kingdome of the *Anabaptists*, was discovered by some of his followers to be Captaine of the Theeves and Church-robbers, and executed at *Brussels*.

This king *Wilbems* affirmed the Doctrine of the *Anabaptists* taught in *Munster* to be the true Doctrine to bring men to salvation, and that God for his austere life had given him grace to make knowne his law more cleerely and purely than it had been ever before.

Ibid. pag. 55. He wrote a book intituled, *Du mariage impure des faux Evangeliques*, in which he defended *Polygamy*.

He rob'd and spoyl'd the Country about him, affirming that to rob the ungodly was no sinne at all for the people of the new *Ierusalem*, because the good of the land belonged onely to Iesu Christ and his Disciples. This wicked Rout called themselves *le people de Ian Wilhemes*.

Page 61. He used a sword, which he called the sword of God and *Gedeon*.

Pour conscione multipher le nomoe deu peuple di dieu. This holy King had 21. wives to encrease his holy seed, among whom he had *Elsken Thewes*, and *Elizabeth* her daughter: also *Clare* and *Elizabeth*, sisters daughters of *Ian Marsens*. Of his facinorous Acts, & names of his Queens you may read more at large in the History of his life, written by *Ch. Niells*. This fanatick King was burnt according to his deserts the 12. of *March*, *Anno* 1580. and divers of his Complices were executed at *Wesell*, *Cleve*, and other places.

Ch. Niel. p. 56.

The Hypocrisie of the Anabaptists. In this History before related, we may see the great Hypocrisie of these Sectaries, who when they crept first into *Munster* made a great shew of holinesse, great humility, great innocence: they would not sweare, nor use any obscene speech, their ordinary communication was of mortification; But when they became Masters of the Towne, they broke the lawes of all pudicity and honesty.

More especially an *Anabaptist* might not beare an office in a Country village, but afterwards *Iohn* of *Leyden* their Prophet would be King of the Universe, they would not suffer a man to wear a Ring, or a woman a silken Gowne: But after the surprise of *Munster* no Prince was so gloriously arrayed as King *Iohn* and his Officers, and his other Attendents.

They pretended that it was not lawfull for a Christian man to beare Armes or to punish offenders, whereas in *Munster* they exercised all maner of cruelty: King *Iohn* cut off his wives head in the Market-place, another Prophet his brothers head before his Father, affirming it to be the will off the heavenly Father. And whereas some good Citizens were grieved at their disorders, and groaned under their Tyranny, and went about to shake off the yoke of King *Iohns* oprressions about 50. of them

them were taken and put to death with all manner of cruelty: *Iohn* of *Leyden* incouraging them, ſaying, that in that their doing they ſhould doe God good ſervice.

The Hiſtory of the *Anabaptiſts* you ſhall finde in the fifth and tenth book of *Sleidens* Commentaries: Maſter *Bullinger* hath written the ſame, and confuted their Errors: *Lambertus Hortenſius* hath written of the *Anabaptiſts* of the Low Countries, and *Iohn Gaſtius* Miniſter of *Zuricke* of their doings in *Zuitzerland*.

II.

The Errors of the *Anabaptiſts*, ſet down by *Pontanus*, *Oſiander*, *Bullinger*, and others.

Set downe by Pontanus *and* Bullinger.

Errors not to be tolerated in the Church.

1. *THat Chriſt did not aſſume his fleſh and bloud from the Virgin* Mary.

2. *That Chriſt is not true God, but only endued with more gifts than other men.*

3. *Our righteouſneſſe not to depend upon faith in Chriſt, but upon the workes of Charity and Affliction.*

4. *They reject the Doctrine of Originall ſin and thoſe Doctrines that depend upon it.*

5. *They deny Baptiſme to Infants becauſe they cannot make confeſſion of their faith, affirming that the Baptiſme of children came from the Pope and the Devill: they call Baptiſme of Infants the marke of the beaſt.*

6. *They rebaptize them that have bene already Baptized.*

7. *They dreame that before the day of judgment their Church ſhall deſtroy all the wicked, and obtaine a Monarchy, in which the godly ſhall reigne alone.*

8. *They allow men free-will in ſpirituall things.*

9. *They ſeparate themſelves from all other Churches, accounting themſelves onely pure and holy without ſin.* *Gaſtius p. 10. Anabap. Sumunt ſibi omnes prædicandi munus.*

10. *That the Office of the Miniſtrie is of no great efficacy, and that and that La-men may preach and adminiſter the Sacraments.*

Errors not to bee ſuffered in a Commonwealth, without the Ruine of it.

1. *That it is unlawfull for a Chriſtian man to be a Magiſtrate, and that the people may depoſe them.*

Sleid. com. lib. 10. licere plebeis in magiſtratus arma ſumere.

2. *That it is not lawfull for a Magiſtrate to puniſh any malefactor whatſoever with death.*

3. *That a Chriſtian man cannot with a ſafe conſcience take an Oath.*

4. *Nor by oath promiſe fidelity to any Prince or Magiſtrate whatſoever.*

Non licere Chriſtianis juſjurandum dicere. Sleid. lib. 10.

Errors not to be tolerated in Families.

1. *That a Chriſtian man may not with a ſafe conſcience poſſeſſe any thing proper to himſelfe, but whatſoever he hath he muſt make common.*

2. *That wives of a contrary Religion may be put away, and that it is lawfull for them to take others.*

3. *That a Chriſtian man may have many wives.*

III.

The Confutation of theſe Blaſphemous and deteſtable Errors before named.

Error 1.

Anſwer.

THat *Chriſt tooke not fleſh from the Virgin* Mary. This Error is flat againſt the firſt promiſe of Chriſt, *Gen.* 3. *The Seed of the woman ſhall breake the ſerpents head.* Againſt the promiſe made to *Abraham. Gen.* 22. *In thy ſeed, &c.* To *David, Pſal.* 132. 11. *Of the fruit of thy body, &c. Luke* 1. *That which is borne of thee,* ſaith the Angel to *Mary, Rom.* 1. 3. *who was made of the ſeed of* David, *according to the fleſh, whence in the New Teſtament, he is called the Sonne of man.* As alſo *I ſay the ſon of a Virgin,* which could not be if he had not taken fleſh upon him from the Virgin Mary: neither ſhould our fleſh have any hope of eternall life if he were not made fleſh, neither ſhould his paſſion or reſurrection

ſurrection profit us at all. In this point the *Anabaptiſts* are worſe than the *Papiſts*, yea then the *Turkes* themſelves, who confeſſe that Chriſt was borne of a Virgin. The *Melchioriſts*, a kind of *Anabaptiſts*, doe not onely hold the opinion above named, but alſo are diabolicall and blaſphemous as to curſe the fleſh of the bleſſed Virgin, by maintaining their error: The *Anabaptiſts* manifeſt themſelves to be of the number of them whom the Apoſtle St. *Iohn* ſpeaketh, 2 *Eph. verſe* 7. *For many deceivers are come into the world, who confeſſe not that Ieſus Chriſt is come in the fleſh.*

Maledicta ſit caro Mariæ. Bullin adverſ. Anabap. fol. 6.

That Chriſt was not true God. *Error 2.*

This blaſphemous Error is contrary to the holy Scripture, as *Iob.* 1. *The Word was God*, *Iob.* 10. *I and the Father am one*, *Iob.* 4. *He that ſeeth the Father, ſeeth me: I am in the Father, and the Father in me*, Col. 2. 9. *For in him dwelleth all the fulneſſe of the Godhead corporally.* Againe, 1 *Iohn* 5. *We are in him that is true, even in his ſon Ieſus Chriſt*, that is the *true* God. And againe, if he were not God, no created power had been ſufficient for the worke of our redemption and ſatisfaction of Gods wrath. This blaſphemous opinion reigneth among the *Anabaptiſts* in *Moravia*: I doe not find this to be maintained by our Engliſh *Anabaptiſts*, but to be the opinion of *Servetus*, who was burnt at *Geneva* and his followers. *Anſwer.*

Not to be ſaved by faith in Chriſt. *Error 3.*

What can be more contrary to the holy Scriptures than this deteſtable Error? Read *Iohn* 3. 16. *So God loved the world that he gave his onely begotten Son, that who ſo beleeveth in him ſhall not periſh but have life everlaſting.* *Rom.* 3. 24. *We are juſtified freely by grace through the Redemption that is in Ieſus Chriſt*, *Rom.* 3. 28. *We conclude that a man is juſtified by faith, without the workes of the Law.* *Anſwer.*

By the worke of Charity and Affliction, the paſſion of Chriſt is a ſufficient ranſome for all our ſin, 1 *Iohn* 1. *The bloud of Chriſt purgeth us from all our unrighteouſneſſe*, Iſa. 43. 25. *I am he that bloteth out all thy tranſgreſſions for my owne ſake, and will not remember thy ſinnes*, Heb. 9. *He hath obtained for us eternall redemption,*

tion, nothing here perfect, 1 Cor. 13. Neither in his sight can any man living be justified. Psal. 143. 2. Neither any troubled conscience can be pacified, Rom. 5. 1. Being justified by faith, we have peace with God, through our Lord Jesus Christ. And for afflictions they are either just punishments for our sins, or fatherly corrections to stir us up to a holy life.

Error 4. They reject the Doctrine of originall sin, because (say they) Christ hath taken away all evil, whether it be the inclination or concupiscence, according to that, *Behold the Lamb of God that taketh away the sins of the world.* Also that children whereas they do neither good nor evill, are under grace and without sin, but so the Infants of all nations and Infidels may be saved, being without sin: but the contrary appeareth by the effect of sin. *The reward of sin is death*, Rom. 6. And *David* confesseth expresly, Psal. 51. *Behold, I was borne in iniquity, and in sin my mother conceived me.* And St. *Paul* called our inbred concupiscence *sin dwelling in us.* And Eph. 2. *We were by nature the children of wrath.*

They deny the Sacrament of Baptisme to Infants.

Error 5. The ground of this Errour is Ignorance, they not knowing what Baptisme is, pretending Faith and Repentance to be the essence of Baptisme, which Infants are not capable of, and therefore not to be baptized:

To this I answer, As faith & repentance was not the essence of Circumcision, but the outward Circumcising of the flesh, and the inward circumcising of the heart:

So the essence of Baptisme, is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the Spirit.

Our Lord affirmeth, Joh. the 3. *Except a man be born again by water and the holy Ghost*, &c. St. *Augustine* affirmeth, Although sound faith be not present: yet the Sacrament of Baptisme may be sound. The Greek Patriarch, writing to the German Divines, affirmeth in Baptisme the matter to be water, the forme the words, *viz.* This Servant of God is Baptized in the name of the Father, Son, and holy Ghost: the instrumentall cause to be the Minister.

Hieremie patri Respon. 1

The

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercy, which is most contrary to the nature of this holy Sacrament, which sealeth up unto us our receiving into Gods favour and grace for his owne mercies sake without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as *Matth.* 28. *Mar.* 10. Out of the order of words, *Goe and teach all Nations, Baptizing them*: Because that teaching is set before baptizing, they would have children taught before they are baptized.

2 mistakes of Scripture

To this I answer, 1. Whereas teaching is set before baptizing, *Matth.* 28. Baptizing is set before teaching, *Mar.* 1. 4. John *did baptize in the wildernesse, and teach the baptisme of repentance*: And againe, where it is said, *Repent and beleeve*: whether is faith or repentance first required?

But where finde you (say they) a literall command in all the new Testament for the Baptisme of Infants?

To this I answer: The new Testament doth not literally command, *Remember to keep holy the Lords day*, nor to say grace before nor after meales, or to pray with our Families evening, or morning, or for women to receive the Communion, and many other such like things, which are moral duties, and may be sufficiently proved by consequence out of the holy Scriptures. As for example, in this very Text which they alleadge against the baptisme of children, the baptisme of children is there commanded: *Goe and teach all Nations, baptizing, &c.* The meaning is, goe and teach all them that are capable of teaching, and baptize them that are capable of baptizing: to make this more plaine.

A literall Commaund not absolutely requisite to duty

If a man should bid his servant, Goe sheare all my sheep and mark them: if that servant should sheare all his sheep, and mark them onely that he had shorne, and not mark his Lambs, because he could not shear them: doth that servant fulfill his Masters command? No more had the Apostles done, if they had not marked his lambs as well as his sheep; although they were not capable of teaching, yet they were capable of marking or baptizing. In lawes and precepts that bee generall, the

numerations of singulars are not necessary; because lawes doe command the whole kind: and therfore the holy Apostles baptized whose families, in which we find none excepted, as St. *Peter* baptized *Cornelius* and his Family, *Acts* 10. 48. St. baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her household, *Acts* 16. 15. The household of *Stephanus*, 1. *Cor.* 1. 16, &c.

Again whereas our Lord commandeth, *Mark* 10. *Suffer little children to come unto me, and forbid them not*; How properly can an infant come unto Christ but by Baptisme? Repent they cannot, beleeve they cannot, as the *Anabaptists* affirme: But by baptisme they may come, where the Minister in Christs stead receiveth them and blesseth them; and why all this? *Of such is the Kingdome of God*, and therefore, saith our Lord, *Forbid them not.*

St. *Peter* saith, *Acts* 2. 39. *The promise is made to you and your children*; and therefore be baptized. To whom the promise is made, and covenant, let no man forbid baptisme, which is the seal of the Covenant.

Again, the faith of the Parents may warrant their Infants baptisme: yea, though they have but an historical faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*: this faith maketh their children capable of baptisme: many in the Apostles time were baptized, having onely an historicall faith, as *Simon Magus*, and others.

Moreover, these phrases, *Teach and baptize*, *Repent and beleeve*, *Beleeve and be baptized*, are meant of such as were of riper years, and made profession of the Christian faith, or else the estate of Christian infants in the Gospel, were much worse then the condition of the Israelitish Infants under the Law: which to affirme, is an horrible indignity offered unto Christ.

Blasphemy. Last of all, most blasphemously they call baptisme of Christian mens children, the mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the yeer, 1213.

Instit. 4. cap. 16. §. 6. Learned Mr. *Calvin* affirmeth the baptisme of children to be a holy institution alwayes observed in Christs Church.

* *Vid. The harmony of their confessors. Orat. 40. upon Levit.* *All the Reformed churches use it, & it hath been the practice of the universall Church.

The

The Greek Church (who yearly excommunicate the Pope) to whom St. *Paul* preached, baptize their Infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the year 226. about 1000. yeares before Pope *Innocent*, whom the *Anabaptiſts* would make the author of pedobaptiſme.

The Ruſſians, who received the faith from St. *Andrew* the Apoſtle, and account the Pope of *Rome* an Heritick, hold a neceſſity of baptiſme, and put to death them that neglect and deride baptiſme: what would they doe with theſe men who blaſpheme it? *Hoc ſi quis neglexerit & deriſerit, mortis pœna affigetur, Relig. Moſcovit.*

The *Abyſſins* or *Ethiopians*, who recived Chriſtianity from Saint *Matthew* the Apoſtle, doe baptize their Infants: *viz.* their male children at fourty dayes of age, and their females at eighty. John. Fabe. 17.

The *Armenian* Chriſtians, to whom St. *Bartholomew* preached the faith, baptize their Infants. *Baronius* writeth, that theſe Chriſtians had a thouſand Biſhops. *Guido de hæreſ.*

The *Iacobites*, who are a numerous ſort of Chriſtians, doe the ſame: yea, they mark their children with a hot Iron with the ſigne of the croſſe, alluding to the words of St. *Iohn*: *He ſhall baptize you with the holy Ghoſt and with fire.* Th. *a Jeſu de conver omnium gent. 1. lib. 7. pag. 506.*

The *Cophtie*, or native Chriſtians of Egypt, to whom Saint *Mark* preached, baptize their Infants: theſe Chriſtians have no communion with the Pope of *Rome*. Th. *a Jeſu ibidem.*

The Indians to whom St. *Thomas* brought the faith, do the like. *Nevig. Ioſeph. indi, cap. 134.*

The *Matacaſian* Chriſtians in *Africa*, affirme children dying without baptiſme, to be deprived of eternall beatitude. *Theit. Coſ. lib. 402.*

The *Melchites*, one of the greateſt ſort of Chriſtians in the Orient, as *Boterus* affermeth, do the ſame. *Boter. relat. lib. page 5.*

The *Neſtorians* under the Patriarch of *Muzal*, who as Cardinall *Vuriacus* affermeth, are more numerous with the *Iacobites*, then the Chriſtians of the Latin and Greek Church, doe the ſame: Theſe account the Pope of *Rome* a reprobate Biſhop.

The *Circaſſians*, *Mengrellians*, *Georgians*, *Maronites*, *Cephalians*, with all the orthodox Chriſtians in the Univerſe, baptize their Infants.

Eraſmus wondereth what evill Divill entred them who forbid the babtiſme of children uſed by the holy catholick Church for above 1400. years.

Aſo the *Britanis*, to whom *Simon Zelotes* preached, have alwayes baptized their children, and have hononrably eſteemed of that Sacrament adminiſtred to their children untell ſome of theſe hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had ſupprſſed them. They came into *England* about the year 1535. and, as they could be found, wee did the like to them, burning ſome, and baniſhing others: but ſince the year of our Lord 1640. they have crpt out of their holes, lift up their heads, chalenge our Divines to publick diſputations, preach in our Churches, publiſh their blaſphemies, print their bookes, ſeducing multitudes of people.

The barbarous cruelty of thoſe Sectaries.

And moreover, to ſpeak of the cruelty of theſe Sectaries, who depriving Infants of baptiſme, put them all out of the eſtate of grace. We read of *Herod* the Tyrant, who deſtroyed all the children in *Bethlehem*, and the coaſts thereof; is not this a far more cruell ſentence, to ſet all Infants in no better ſtate then Pagans & infidels, without Chriſt, *Aliens from the Commonwealth of* Iſrael, *as ſtrangers from the Covenant of promiſe, having no hope, and without God in the world?* Can any ſober Chriſtian but think this to be a barbarous cruelty? *It is not lawfull to take childrens bread, and give it to dogs*: but theſe conclude children to be no better then dogges. The Prophet *Eliſha* wept when hee look't upon *Hazael*, fore-ſeeing that he ſhould daſh the Infants of Iſrael againſt the wall: *Hazael* thought himſelfe worthy to be ſo eſteemed, if ever he ſhould doe any ſuch things. And certainly thus to deprive Infants of baptiſme, is a more cruell act then to daſh their bodies againſt ſtones.

Let theſe men alſo conſider how much they provoke Chriſts diſpleaſure againſt themſelves: he was greatly diſpleaſed with his Diſciples for forbidding little chidren to come to him: and one day they ſhall finde him much more diſpleaſed with them, who with great violence oppoſe the bringing of children to Chriſt in this holy Sacrament, and with wrong, injury, & ſlander: proſecute the Miniſters of Chriſt, who adminiſter this

this Sacrament to Infants, condemning them for Miniſters of Antichriſt: yea, condemning all Chuhches for Antichriſtian, who will not caſt their children out of the covenant of grace. The Lord open their eyes that they may ſee their errour, and repent of it.

To conclude, the baptiſme of children is commanded in holy Sripture: the holy Apoſtles baptized whole families, the ancient Fathers teſtifie the ſame; the holy Catholicke Church of God alwayes uſed it. Let not the Devill enter into the heart of any man to beleeve a fantick, unlearned, mechanick man, or an Angel from heaven that teacheth a contrary doctrine: What greater miſchiefe can the Devill and his Imps do, then to make a ſchiſme in the Church, and rob Almighty God of all his Lambs, and cut off ſo many millions of ſouls from the communion of the Church?

And alſo whereas our pious parents brought us to Chriſt, and dedicated us to God the Father, Sonne, and holy Ghoſt: let us take heed that we do not renounce that holy Covenant, as Witches do when they compact with the Devill: remember our Lords words; *How can you eſcape the damnation of hell?*

Error 6.

They baptize them that have already been baptized. Anſwer.

They doe that which the Scripture never commandeth, *Eph.* 4. St. *Paul* calleth it, *One Baptiſme*, neither was rebaptization ever recived in the true Church of God; yea the Church taught that they that were baptized by ſuch Heretickes as erred not in the Doctrine concerning the Trinity were not to be re-baptized. Alſo the Imperiall Law puniſhed them with Capitall puniſhment who ſubmitted themſelves to a ſecond Baptiſme.

Error 7.

They dreame of Monarchy, in which the godly ſhall reigne alone, and deſtroy the ungodly, which is falſe; for Chriſts Kingdome in this world is ſpirituall, in which troubled conſciences ſhall be victors, and receive ſolid conſolation againſt ſin, the Divill, and all manner of temptations. Our Lord himſelf ſaith, *My Kingdome is not of this World*, John 18. Likewiſe ſaith St. *Paul*; *The weapons of our war are not carnall, but mighty in operation*, 2 Cor. 10. Our Lord telleth us that the ſeparation betweene the godly and ungodly ſhall not be untill the laſt

day, Luke 18. Againe, *That the Sonne of man comming, shall hardly find faith upon earth*, Luke 17. *In that night there shall be two in a bed, the one received, the other refused.* And Mat. 15. *That the Angels shall seperate the godly from the ungodly, and the tares to remaine with the wheat untill the harvest.* This Monerchy St. Peter confuteth in his second Epistle 2. 9. Saying *the Lord knoweth how to deliver the ungodly out of tentations and to reserve the unjust against the day of judgement to be punished.* Therefore they are not to reigne alone here, the ungodly being killed. And although the Prophet seemed sometimes to speake of a corporall Kingdome, yet they expound themselves, shewing that they speake of his spirituall Kingdome. To reigne with Christ 1000. yeares before the ending of the world was the old Error of the *Chiliasts*, condemned above 1000 years agone by the Church of God.

Error 8. They *allow men free will.* So that we may doe those things which God commanded, and omit those things which God hath forbidden; otherwise (say they) God gave his Law in vaine: neither would he punish delinquents if he had not given them the power of free will.

Answer. It is answered, it is impossible that in our corrupt nature we should keep the Law, because it doth require a whole and absolute obedience in all things inward and outward; *of all the heart, all our soul, and all our might, And the sense of the flesh* (as St. *Paul* testifieth) *is enmity to God.* Also *the naturall man doth not understand the things that are of the Spirit*, 1 Cor. 2. Also *Iohn* 3. *Man cannot take to himselfe any thing except it be given him from above* So *Eph.* 2. The unregenerate man is said to be dead.

Error 9. *They seperate themselves from all other Churches, accouting themselves onely pure and holy; and for this cause some of them will not say this Petion of the Lords Prayer* (Forgive us our trespasses) *saying, they are pure and without sinne:*

To this I answer with St. *Iohn*, 1 *Epist.* 1. 8. *If we say we have no sin, we deceive our selves and the truth is not in us; if we confesse our sins, he is faithfull to forgive us our sins, and to cleanse us from all our unrighteousnesse: If we say we have not sinned, we make him a lyar, and his word is not in us.* To conclude the *Anabaptists* that

that ſay they have no ſin, are of the Devill the father of lyes, going about to make God a lyar who is truth it ſelfe.

The Office of the Miniſtery to be of no great efficacie with them. They doe not onely contemne the Office of the Miniſtery, but alſo the holy Scripture. As *Muncer* would ſpeake ſcoffingly of it, *Bible, Bible,* Bable, Bable: they depend too much upon peculiar Revelations. Error 10

The ſencere preaching the word of God in the publick Congregations by the Miniſters of the Word lawfully called, prophiteth much. *Mal.2. The lips of the Prieſt ſhall preſerve wiſedome, they ſhall require the Law from his mouth.* Ezech. 44. *The Prieſt ſhall teach my people the differences between the holy and the prophane, and cauſe them to diſcerne betweene the uncleane and clean.* Rom. 1. 16. *The preaching of the Word is the power of God to ſalvation to every one that beleeveth. For this cauſe Chriſt taught in the Synagogues.* Every one among them taketh uppon him to preach as a miniſter, *Iohn Becold* a Taylor of *Leyden.* The Apoſtle teacheth us *Heb,5. That no man take this calling upon him except hee bee called of God.* Rom.10. *How ſhall they preach except they be ſent?* And this ſtandeth with good reaſon, for every true Miniſter ſtandeth in Gods roome, being the Lords Embaſſadour to deliver his will. Who dareth take upon him to be the Lords Embaſſadour except he be ſent? *I have not ſent them* (ſaith the Lord) *and yet they run and propheſie lies in my name.* Piety and Juſtice are the two Baſes or Pillars that beare up humane Society: and whereas the Divell goeth about in theſe his Impes to overthrow the dignity of the Miniſterey and of the Magiſtrate, what doth he elſe but endeavour to bring the whole world to Ruine and Cofuſion? Anſwer. Rom. 10. 1 Cor. 1.

3. *The Confutation of their Errors not tolerable in a Comman-wealth.*

THat it is unlawfull for a Chriſtian man to be a Magiſtrate or to be ſubject to a Magiſtrate. And why? They object that ſubjection came in with ſin; but Chriſt hath taken away ſin, and therefor no ſubjection. To this I anſwer; ſubjection is two fold, ſervil or civill: ſervile is the vaſſalage of a ſlave, which Error 1. Reſp.

which was not before the fall: civill for the common good was before: the former a curſe, the latter a bleſſing: *Eve* was ſubject to *Adam* before either of them ſinned. 2. They object that every beleever is now in the kingdome of heaven, Chriſt alone muſt reigne. *Anſ.* Their is a ſpirituall Kingdome ſtanding in grace, peace and joy, in which there is no diſtiction of perſons. There is alſo a civill Government, which cannot ſubſiſt without diſtinctions and order: there muſt be Maſters and ſervants; ſubjects and governours; and neceſſity requireth it, it is the bond of the Common-wealth. There is a Regiment in the hoſt of heaven; there is a regement in the Body, the members move by the direction of the Head, there is a Regiment in every Family, the ſervants acknowledge the Maſter, & the children their Parents. Among the irrationall creatures the Bees have their King, the Cranes their Leader, and the droves follow the princepall Beaſt St. *Paul* calleth Magiſtracy *a divine Ordinance*, all Gods Ordinances are good and lawfull: in the 82 *Pſalme* Princes are called Gods becauſe they are in Gods place. The *Anabaptiſts* themſelves who deſpiſed Government finding the neceſſity of it in *Munſter*, ſo that they could not ſubſiſt without Government, choſe themſelves a King with inferiour Officers under him.

Object.
Reſp.

Error 2. *That it is not lawfull for a Magiſtrate to puniſh, becauſe revenge is forbidden Chriſtian men.*

In this they erre, not diſtinguiſhing betweene revenge and puniſhment, which is from the Magiſtrate by reaſon of the execution of the Law grounded upon Gods Law, a lawfull puiſhment appointed by God. *The Magiſtrate* (ſaith St. Paul) *is the Miniſter of God appointed for thy good*; either for our naturall good, preſerving our lives, which bloody men would ſoone ruinate, whoſeare not ſo much hell as the halter; For our civill good, preſerving goods and Poſſeſſions: For our morall good, in rewarding virtue, and puniſhing vice, he beareth not the ſword in vaine: For our ſpirituall good, by coactive power enforcing men to the duties of godlineſſe. In that notorious Apoſtaſie of *Iſrael*, when ſo many execrable enormites were committed; *When* Micah *had a houſe of Gods, the Levite* want-

wanted maintenance; when his Concubine was raviſhed to death, the Spirit ſtill prefixeth, *at that time their was no King in* Iſrael. We are beholding to Government for Order, Peace, and Religion: for Order, where no King is, every man will be his owne King: for peace, he that will bee his owne King, will bee another mans Tyrant: for Religion, every *Micah* will have a houſe of Gods withont Government. Judg. 17, 18, 19. chapters.

To conclude, Adulteries, Murtherers, Traytors, Witches, Burners of houſes may be put to death by the Magiſtrate to whom the ſword is given, and they are not killed, but ſuch in ſuffering, doe receive a juſt guerdon for their offences.

That a Chriſtian man may not take an oath, becauſe Chriſt ſaith. *Thou ſhalt not ſweare at all,* which is repeated, *Iames* 5. And that it is enough to ſay, *Yea, yea,* and *nay, nay.* *Error* 13.

Anſw. Chriſt doth not forbid an oath before a Magiſtrate, as it is a teſtimony of truth: he reproveth the Phariſees, who taught men that they ſhould ſweare, not onely by the name of God, as God had commanded, but alſo by heaven, by the earth, by their heads, &c. This vitious kind of ſwearing he forbideth, onely becauſe theſe things cannot be witneſſes of the things averred, nor puniſh lying. Neither doe the words following, *Let your communication be yea, yea,* and *nay, nay,* take away a lawfull oath; but admoniſh the godly of the goodneſſe of truth, and hatred of lies. That a godly man may lawfully take an oath, appeareth by theſe reaſons following: 1. From the authority of holy Scripture, *By the name of God thou ſhalt ſweare,* Deut. 6.4. The reaſon is ſet down, *Heb.6. Becauſe the Lord is greater, and that an oath is the end of all controverſies:* ſo Pſalme. 15. *He that ſweareth to his neighbour and deceiveth him not.* 2. From the example of Chriſt and holy men in the old and new Teſtament, *Geneſ.*24.26. 3. From the worſhip of God: for an oath is part of Gods worſhip, being a calling upon God to be a witneſſe of the truth, and an avenger of the lie,

Nor by oath promiſe any fidelity, or bind himſelfe to any Prince or Magiſtrate whatſoever.

This opinion openeth a gap to all Treaſons, Rebellions, and

and Truce-breakings whatſoever, If it be not lawfull for a Chriſtian man to bind himſelfe by an oath, then it is unlawfull for a Chriſtian man to keep ſuch an oath, *Iſaac* made a covenant with *Abimelech* King of *Gerer*, to doe one another no hurt: which being ſealed up with an oath, could not be violated without ſinning. The prophet *Ezekiel* calleth the oath of obedience (which *Zedechiah* King of *Iſrael* made to the king of *Babel*) the oath of God: although the ſaid King was a tyrant and an uſurper, without any lawfull ſucceſſion from *David*; yet he confirmeth it by the mouth of his Prophet, *Ezek.* 17. 19. *As I live, I will ſurely bring upon* Zedechia *mine oath that he hath deſpiſed, and my covenant which he hath broken, upon his own head.*

Again, you may ſee how great a tie an oath is, and how ſeverely Almighty God doth puniſh the violation thereof in the ſtory of the *Gibeonites*, *Ioſh.* 9. *Joſhuah* and the Princes having made a league with them (being beguiled by them, pretending that they came from a farre Contry) the congregation murmuring againſt the Princes, were anſwered by them after this manner, *We have ſworne to them by the Lord God of* Iſrael, *now therefore we may not touch them, leſt wrath be upon us, becauſe of the oath which we ſwore unto them.* About 400. yeares after, *Saul* in his zeal to the children of Iſrael, ſlew the *Gibeonites*; for which cauſe, 2. *Sam.* 21. the Lord plagued the whole land, ſending a famine upon them for three yeares, declaring himſelfe, that it was ſent becauſe *Saul* had ſlain the *Gibeonites*; who hanged up ſeven of *Sauls* ſons given them by *David*, and then God was intreated for the Land.

4. *Confutation of* Errors *not tollerable in* Families.

Error 1. THat a Chriſtian cannot with a good conſcience have any thing proper, but all things common.

Anſwer. This community they grouud upon the example of the Apoſtles in the *Acts*. *Anſwer.* An Example maketh no Law: neither was this univerſall. *Peter* ſaith to *Ananias Acts* 5. 4. *Whilſt it remained was it not thine owne?* Again, 2 *Cor.* 9. *Every man as he purpoſeth in his heart, ſo let him give.* The property of people

of goods is confirmed in the ſeventh Commandement. Again, 1 *Tim.*6. The Apoſtle *chargeth rich men not to be proud, but bountifull; not to forſake their goods, but to uſe them well, by giving almes.* Again, *Prov.*5.16. *Let thy foundtains be diſperſed abroad, and rivers of waters in the ſtreets: let them onely be thine own, and not ſtrangers with thee;* out of which we may gather, that every man hath a property in his own.

That if their wives be not of their Religion, they may put them away. Error 2.

Anſwer. This is againſt the defination of marriage, which is a lawfull copulation of a man and woman not prohibited by the degrees of conſanguinity or affiinty. The marriage of an Infidell before God, is in it ſelfe no ſin.

The Apoſtle perſwadeth the beleever not to put away his unbeleeving wife, 1 *Cor.*7.

Joſeph in *Ægypt* married the daughter of an Heathen Prieſt, And *Moſes* took the daughter of *Jethro*, who was not of the Circumciſion. Marriage is a lawful copulation of a man and a woman, not to be diſſolved during life, but for adultery.

Anſwer. *Quidam impuri nebulones perſuaſerunt juxta Pauli vaticinium,* 2 Tim. 3. *ſtultis mulierculis ut relictis, propriis maritis ipſos ſequeretur, Bulling. adver. Anabaptlib.* 1. *fol.* 8.

That it is lawfull to have many wives. Error 3.

To this I may oppoſe the words of Saint *Paul*, 1 *Cor.*7.2. *To avoid fornication, let every man have his owne wife, and every woman her owne Huſband*, Heb.13. *Whoremongers and Adulterers God will judge.* Exod.20.14. *Thou ſhalt not commit adultery.* Malac 2. 15. *Did he not make one?*

4. *The Orthrdox Doctrine of the Church of England, contrary to theſe deteſtable errors, taken out of the* 39. *Articles.*

HAving handled much poyſon, I thinke it fit to give the Reader to preſerve him from infection, ſome Methridate out of the *Pannarium*, or Medicinable box of our mother the Church *viz.* Out of the Articles of Doctrine agreed upon for avoiding of diverſity of opinions, and eſtabliſhing of conſent touching true Religion: To which Articles every Miniſter re-

 fuſing

refusing to subscribe, should *ipso facto* be deprived, and all his promotions to be void, as if he were naturally dead. *Read the Statute.*

Anno 13. *Reg. Eliz.*

Article 2.

1. *That Christ took flesh from the virgin Mary.*

The Sonne which is the word of the Father, begotten from the everlasting Father, the very eternall God of one, substance with the Father, took mans nature in the womb of the blessed virgin of her substance; So that two whole and perfect Natures, (that is to say) the God-head and the Man-hood, were joyned together in one person, never to be divided, whereof is one Christ very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice not onely for originall guilt, but also for the actuall sinnes of men.

Article 1.

2. *That Christ was God.*

There is but one living and true God everlasting, without body parts, or passion, of infinite power, wisedome and goodnesse, the maker and preserver of all things both visible and invisible; and in the Unity of this God-head are three Persons of one substance, power, and eternity, the Father, Son, and holy Ghost.

Article 11.

3. *Of our justification by Faith.*

We are accounted righteous before God, onely for the merit of our Lord and Saviour JESUS CHRIST, by Faith and not for our one workes or deservings: wherefore that we are justified by faith onely, is a most wholsome Doctrine, and very full of comfort.

Article 12.

4. *For good Workes.*

Which are the fruits of Faith, and follow after justification, albeit they cannot put away our sinnes and endure the severity of Gods judgements, yet they are pleasing and acceptable to God in Christ, and so spring out necessarily of a true and lively faith, insomuch as by them a lively faith may be evidently

dently knowne, as a tree is diſcerned by the fruit.

5. *Of Originall ſinne.* *Article 9.*

Originall ſinne ſtandeth not in the following of *Adam*, but it is the fault and corruption of the nature of every man that naturally is ingendered of the off-ſpring of *Adam*, whereby man is very far gone from Originall righteouſneſſe, and is of one nature enclined to evill, ſo that the fleſh luſteth alwayes againſt the Spirit, and therefore in every perſon borne into this world, it deſerveth Gods wrath and damnation; and this infection in nature doth remaine, yea in them that are regenerated, whereby the luſt of the fleſh cald in Greek φρόνημα σαρκὸς, which ſome doe expound the wiſdome, ſome ſenſuality, ſome the affection, ſome the deſire of the fleſh, is not ſubject to the Law of God.

And although there is no condemnation to them that beleeve and are baptized: yet the Apoſtle doth confeſſe that concupiſcence and luſt hath of it ſelfe the nature of ſin.

6. *Of the Baptiſme of Infants.* *Article 27.*

Baptiſme is not onely a ſigne of profeſſion and mark of difference, whereby Chriſtian men are diſcerned from other that be not Chriſtned: but alſo it is a ſigne of regeneration or new birth, whereby (as by an inſtrument) they that receive Baptiſme rightly are grafted into the Church: the promiſes of the forgiveneſſe of ſin, and of our adoption to be the Sons of God, by the holy Ghoſt are viſibly ſigned and ſealed.

Faith is confirmed, and grace encreaſed by vertue of prayer into God. The Baptiſme of young children is in any wiſe to be retained in the Church, as moſt agreeable with the inſtitution of Chriſt.

7. *Of Free-will.* *Article 10.*

The condition of man after the fall of *Adam*, is ſuch, that he cannot turne and prepare himſelfe by his owne naturall ſtrength and good workes to faith and calling upon God.

Wherefore we have no power to doe good workes pleasing and acceptable to God, without the grace of God by Christ preventing us that we may have a good will, and working with us when we have that good will.

Article 15. 8. *Of being without sinne.*

Christ is alone without sin; *If we say we have no sin, we deceive our selves, and the truth is not in us.*

Article 37. 9. *Of the Civill Magistrate.*

We give unto the Kings most Excellent Majesty that Prerogative which we see to be given to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees commited to their charge by God, whether they be Ecclesiasticall or Temporall, and restraine with the Sword the stubborne and evill doers.

The Lawes of the Realme may punish Christian men with death for heynous and grievous offences.

It is lawfull for Christian men at the commandement of the Magistrate to were weapons and serve in the wars.

Article 38. 10. *Christians mens goods are not common.*

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the *Anabaptists* doe falsely boast.

Article 39. 11. *A Christian mans Oath.*

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ and *Iames* his Apostle: so we judge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice and truth.

5. *Of*

5. *Of the ſeverall ſorts of Anabaptiſts.*

IT befell the *Anabaptiſts* as other Heriticks, to wit, having once forſaking the truth, there is no end of their Errors. As the Spirit encreaſeth, ſo many things were altered, and new things received by the brethren as Oracles from heaven.

Firſt, they break a ſunder into foure Sects, and *David George* tooke upon him to reconcile them, who being poſſeſſed with the Devill, prefer'd himſelfe moſt blaſphemouſly before Chriſt himſelfe; dayly they were divided more and more. *Hiſtor. David Georgi. fol. 17.*

There are fourteen ſeveral ſorts of *Anabaptiſts*, according to their ſeverall ſorts of Errors or Authors ſet downe by *Alſtedius* in his *Indice Theologiæ Polemicæ* Page 565. *viz.*

Muncerians.	*Adamites.*
Apoſtolikes.	*Hutites.*
Separatiſts.	*Auguſtinians.*
Catharists.	*Beucheldians.*
Silentess.	*Melchiorites.*
Enthuſiaſts.	*Georgians.*
Liberi.	*Mennoniſts.*

Whoſe ſeverall Errours I purpoſe to touch.

Muncerians, ſo called of *Muncer* before named, who raiſing a ſedition of Boores in *Germany*, was defeated, taken and beheaded about the year of our Lord God, 1525. He preached that all goods muſt be common, and all men free, and of equall dignity. That God had commanded him to deſtroy all the ungodly, and to repurge the Church. 1. *Muncerians.* *Sleid. Com. lib. 5.*

Apoſtolikes, a kind of *Anabaptiſts*, becauſe they would be like the Apoſtles, they wandered up and down the Countreyes without ſtaves, ſhooes, mony, or bags, preaching up and downe their celeſtiall vocation to the Miniſtrie of the Word, they waſhed one anothers feet; and leaving houſes, wives, and trades, they were ſo burthenſome to the brethren, that at laſt they were excommunicated as idle drones. They diſſolved the bands of marriage when they liſted, putting their wives away as oft as they pleaſed. 2. *Apoſtolike.*

3. *Seperatiſts.* *Seperatiſts*, a kind of *Anabaptiſts*, ſo called, becauſe they pretended to be ſeperated from the world: They condemned fine cloathes: To them that laughed they would cry; *Woe bee to you that laugh, for hereafter yee ſhall mourn.* They did look ſadly, and fetch deep ſighes; they avoyded marriage meetings, feaſts, muſick, and condemned bearing of Armes, and Covenants.

4. *Catharists.* *Catharists*, who deny children Baptiſme, affirming that they have no Originall ſin, and pretending themſelves to bee pure and without ſin, Theſe will not ſay the Petition in the Lords Prayer, *forgive us our Treſpaſſes.*

5. *Silentes.* *Silentes*, who deſpiſe all humane conſtitutions, and diſpatch their buſineſſe with great ſilence, they anſwer all queſtions of Religion with much ſilence.

6. *Enthuſiaſts.* *Enthuſiaſts*, who pretend that they have the gift of Propheſie by dreames, to which they give much credit. They would lye in trances like men having the falling ſickneſſe, and then would declare ſtrang things which God had revealed to them, *viz.* That Anabaptiſme was holy: that Pedobaptiſme came from the Devill, and that *Zwinglius* was in hell, &c.

7. *Liberi.* *Liberi*, a ſort of *Anabaptiſts*, who underſtand the liberty we have in Chriſt carnally: and, being freed from Chriſt, they think themſelves freed from paying any rent, tribute, or tithes, and take unto themſelves liberty to commit all uncleaneneſſe whatſoever.

8. *Adamites.* *Adamites*, a kind of *Anabaptiſts*, who think cloathes to be curſed, and given to man for a puniſhment of ſin, whereas they thinke themſelves to be innocent and without ſin.

9. *Hutites.* *Hutites*, who boaſt themſelves to be the only children of God and heires of heaven, ſo called of *Iohn Huta*; this *Iohn Huta* dyed in priſon. Theſe *Anabaptiſts* deny the deity of Chriſt.

10. *Auguſtinians* *Auguſtinians*, who affirme the entrance into Paradice to have been ſhut up untill *Auguſtine* the *Bohemian* opened it for himſelfe and thoſe that were of his Sect.

11. *Beuckeldians* *Beuckeldians*, a kinde of *Anabaptiſts*, ſo called of *John Beuchelcomius*; theſe affirme Polygamie to bee permitted in the Goſpell, and that it is a holy thing to have many wives.

12. *Melchioriſts.* *Melchioriſts* are *Anabaptiſts*, ſo called of *Melchior Hofman*, who was their Prophet at *Strausborugh*, whom they doe expect

to

to come at the day of Judgement with *Elias*. They alſo affirm the bleſſed Virgin *Mary* not to be the Mother of our Lord, but to be as a Conduit through which Chriſt paſſed, ſo that he took nothing from her, neither was borne of her. This *Hofman* was ſo wicked as to ſay, *Malidicta ſit caro Mariæ.*

Georgians, certaine *Anabaptiſts*, followers of *David George*, who was Father of the *Familiſts*, boaſted that he was a great Prophet, the Son of God, greater then Chriſt: and he ſhould riſe three yeares after his death, and reſtore the Kingdome of *Iſrael*. 13. *Georgians.*

Menoniſts, called of *Menon* a *Friſian*, by whoſe name the *Anabaptiſts* were generally called, as if all their other denominations had been loſt and buried. 14. *Menoniſts.*

Theſe fourteen are named by *Aſtedius*: Mr. *Bullinger* in his firſt Book againſt *Anabaptiſts*, nameth others; as ſome of them under pretence of childiſh innocency, played many odde pranks: one having kept his Excrements in ſtore many dayes, powred them out in the ſtreet, and turned himſelfe naked into them, ſaying, *unleſſe we be made like little Children, we cannot enter into the Kingdome of heaven.* Others for the ſame reaſon would ride upon Sticks, and Hobby-horſes (like children) in great companies, and women would runne naked with them, and then in pure innocency they lay together, and ſo in the end it proved childrens play indeed. *Hiſt. Anabap. page* 53. 15. *Pueris ſimiles.*

Servetians, a blaſphemous kinde of *Anabaptiſts*, ſo called of *Servetus*, a Spaniard, whoſe Hereſies are ſet downe by *Pratolus*, *Bullinger*, and others; he called the baptiſme of Children an horrible abhomination: he would not have them baptized before they were thirty yeares old. This *Servetus* denyed the Deity of Chriſt, and was burnt for his blaſphemous opinions October 27. in the yeare of our Lord, 1553. at *Geneva*. 16. *Servetians.*

Libertines, who make God the Author of ſin, & deny the reſurrection of the body: againſt theſe Mr. *Calvin* hath written a Treatiſe: *Bullinger* telleth us of divers ſorts of *Anabaptiſts* called *Liberi. vid. ſup.* 17. *Libertines.*

Denkians, a ſort of *Anabaptiſts*, of which *Denkius* was chief, who taught that the Devill and wicked men ſhould bee ſaved. This *Denkius* was converted by *Oecolampadius*, Miniſter of *Baſill.* 18. *Denkians.*

Semper

19. *Orantes.* *Semper Orantes*, who would alwayes pray, and neglect all other duties.

20. *Deo relicti.* *Deo relecti*, *Anabaptists* that relying onely upon God, refuse all meanes that God hath appointed.

21. *Monasterienses.* *Monasterienses*, or magnificent *Anabaptists*, so called because of their bravery under their King *John*, who added many things unto the hodgepodge of their errours: as the having many wives, which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Munster*, they being provided for out of the common stock. They put away barren women, and women past children as good for nothing, & committed them to Curators to keep: whereas they had many wives, yet it was accounted a great offence for one wife to look (*distorto vultu*) but awry upon her sister wife, yea, accounted a capitall crime.

22. *Plunged Anabaptists.* Yea, at this day they have a new crotchet come into their heads, that all that have not beene plunged nor dipt under waters, are not truely baptized, and these also they re-baptize: And this error ariseth from ignorance of the Greek word, *Baptize*, which signifieth no more than washing or ablution, as *Hezychius*, *Stephanus*, *Scapula*, *Budæus*, great Masters of the Greek tongue make good by many instances and allegations out of many Authors.

In holy Scripture it is used generally to wash, *Luke* 11. 38. The Pharisees wondred that he had not first washed ἐβαπτίσθη. So *Heb.* 9. 10. διαφόροις βαπτισμοῖς. *Marke* 7. 3. *Except they wash oft they eate not.*

And both are allowed by our Church: and sprinkling hath been rather used among us, by reason of the coldnesse of our climate, and the tendernesse of our Infants.

The *Abyssins* baptize not in Fonts as wee doe, but in the Church-porch, but with a pot-full of water: *Alvares* of the *Ethiopians*. c. 5

They will tell us that Christ was baptized in the River, and the Eunoch in the River.

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Jailor* and his family plunged in?

Againe, if the spirituall grace be sufficiently expressed by a little water sprinkled, as by ducking in a River: then dipping is not necessary; as a little bread in the Sacrament of the Lords Sup-

Supper, is of as much efficacy as a whole loafe. The Apoſtle telleth us, *Heb.* 9. 13. of ſprinkling them that were unclean.

Sᵗ. *Ciprian* telleth us true Baptiſme to be as well by ſprinkling as by dipping. *Cyp. Epiſt. 76. ad Mag. 1.*

It is impoſſible (ſaith Mʳ. *Bullinger*) to ſet downe all the differences and contrary opinions of the *Anabaptiſts*, with all the differences and contrary opinions of the *Anabaptiſts*, with all their pernicious Sects and Factions; and true it is, that almoſt every one of them hath ſome peculiar toy or figment in their heads, upon which they are divided, and oft excommunicate one another.

6. *Of their manner of re-baptizing, and other Rites.*

THey flock in great multitudes to their *Jordans*, and both Sexes enter into the River, & are dipt after their manner with a kinde of ſpell, containing the heads of their erroneous Tenets, and their ingaging themſelves in their ſchiſmaticall Covenents and combination of ſeparation. *Manner of Re-baptizing.*

In the Thames and Rivers, the Baptizer, and the party baptized goe both into the Rivers, and the parties to bee baptized are dipped or plunged under water. They receive the holy Communion moſt unreverently, ſitting with their hats upon their heads. *Manner of receiving the Communion.*

For their Marriages, they marry not in their Congregations; but in private after this manner: *Barbara* (ſaith the Bridegroome) *wilt thou have me, the brother of the Lord, a man newly regenerate of water and of the holy Ghoſt? are you of that Church whereof I am a member?* She anſwereth, I am re-baptized (God bee praiſed) and will co-habite with no man but with a brother of the ſame faith: to whom the Bridegroom replyeth, give me thy hand, and give me a kiſſe, and I take thee to wife, both for our faith approved in Baptiſme, and becauſe my ſpirit is exceeding enamoured of thee: the Bride ſaying the ſame words, the marriage is conſummated. *Of their marriages. Gaſt. 363. de Catabap. erroribus.*

For their ſpirituall marriage, which is their promiſcuous uncleanneſſe. *Spirituall marriages.*

They affirm, thoſe women ſin grievouſly that lye with their

husbands that are not re-baptized, because they are Gentiles, but it to be no sin at all for them to lye with any man that hath been re-baptized, because the heavenly Father hath so commanded.

Bulling. adver. Anabapt. lib. 2. fol. 42.

Gastius, reporteth, that a certaine Mayd of modest behaviour, who had dwelt with her Master honestly many years, being seduced by the *Anabaptists*, lived among them, and after a moneth returned to see her old Master, who saluted her merrily after this manner: why dost thou suffer thy selfe to be seduced by those impure knaves? a woman having once lost her honesty, what hath she left her? The Wench answered, they told me, that the heavenly Father commanded it, and therefore I was most obedient in all things to all men, and denyed no man the duty of spirituall marriage that did require it: Her Master answered, fie upon thee bold whore, that doest not onely glory in thy great sinne, but also accountest thy abominable wickednesse to be pleasing unto God! Thus they deceive the poore people, they perswade simple women, under pretence of Gods Commandement, that they cannot be saved, except they prostitute their bodies to their brethren, and play the harlots.

Page 36. *de Catabap.* error.

Bulling. adver. Anabap. pag. 4. Community of women.

Bulling. adver. Anabap. lib. 2. fol. 37. Quidam impuri nebulones persuadebant levibus mulierculis non posse ipsas salvare nisi pudicitiam suam prostituerent, abutebantur autem non absque blasphemia verbo Domini &c.

For this community of women they had divers reasons worthy of Registring.

That Christians must renounce for Christs sake those things that they love best, and are most deare unto them, and therefore women must renounce their beloved honesty.

That for Christs sake we must undergoe all manner of infamy.

That Publicans and Harlots shall enter Heaven before the Pharisees, and therefore common women before honest Matrons.

Againe, as we are all one spirit; so wee must be all one body; again, one faith, one charity.

*Ordination.

For their manner of *Ordination of their Ministers.

The *Anabaptists* are all Preachers, every man at his pleasure taketh upon him to be the Lords Embassadour: as *John Becold* the Tailer of *Leyden*; *John Matthias*, the Baker of *Harlem*; and hence have our Coblers, Shooe-makers, and Ostlers, &c.

learnt

learnt to take upon them this divine calling, of which the holy Ghost speaketh, *No man taketh this calling upon him, except he be sent of God.*

For their learning, they have none at all, all Bookes they burnt in *Munster* but the Bible; many of them can scarcely read: yea *Gastius* affirmeth that many of their Preachers never saw a Bible. Learning.

For their places of assembling, they doe not meet in Churches; their going thither (say they) is like the going of the Heathen to their Idoll Temples; but rather in woods and secret places, and this rather in the night then in the day, darknes being fittest for their devotions. In *Munster* they burnt the Church of St. *Maurice*, and made store-houses of others. Places of meeting.

For their manner of preaching, they please the common people well in preaching community of goods, every man to be alike, exemption from paying of rent, tribute, and tithes; putting downe of Magistrates; and commonly they rail as if they were mad against the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirme *Luther* to be worse then the Pope, and hate the Protestant Preachers more then the Popish Priests.

For Miracles they can do none, except it be a miracle (saith *Gastius*) to make halfe-witted men starke mad, or to make full Amories soone empty. One of their Prophets pretended to do a great miracle, *viz.* in the night time he caused to put a great number of fishes into a foule puddle, where the people used to wash horses, and in the morning he called the people together, and prophesied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish; (a thing incredible, for never fish was seen there;) but at his command, his Disciples cast a net & inclosed multitudes of fishes, so that the net brake. Thus the prophane Rascall (saith my Author) would immitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle, by which he deceived many.

7. *How Christian Princes have suppressed these Sectaries, and especially how they have beene punished in* England.

AS you have heard of their detestable and blasphemous Errors; so I purpose to speake a word or two of the severe punishments inflicted upon those wicked Sectaries.

Gast. 250. *Anabaptisme* continued in *Germany* in its vigour not much above ten years, they were destroyed & suppressed by the Christian Princes and Magistrates; at *Frankbus* there were slain about 5000 of them, and 300 executed with *Muncer*; at *Norinberg* also a great number were slain; at *Zuricke* they drowned them that were re-baptized; at *Vienna* they did the like; at *Passaw* many were burnt and drowned; in the Low Countries at *Amstelodam*, *Leyden*, *Harlem*, and in all other places else, they were severely punished. *Pontanus* writeth of the destruction of 150000. persons.

Gastius de Anabapt. exord. lib 1. *Decrevit senatus Tigurinus mergere eum qui merserit baptismo eum qui prius emerserat. Gast p.* 178 *lib.* 1. *Vno die multi ab Catabeptismum sub mersi sunt.*

The Christian Princes and Magistrates never left burning, drowning, and destroying them, till their remainder was contemptible: a remnent of them came into *England* in two ships, where they have lyen lurking. They came hither about the year 1535. In the year 1538. we read of them in our Chronicles, *viz.* upon the 24. day of *Novem.* in the said year, four *Dutch Anabaptists* bare Faggots at *Pauls Crosse*; and again of the burning of two *Dutch Anabaptists* in Smithfield the 27. day of *November*.

Howes Chr. p. 575. *Howes* 579. *Hawes* 679.

Again, of two *Dutch Anbaptists* burnt in the high way beyond *Southwark*, leading to *Newington*, *Anno* 1539. Again, upon Easter day, 1575. of a Congregation of *Dutch Anabaptists* discovered in a house, without the Barres at Algate, of whom 27. were taken of them, four recanted at *Pauls Crosse*, the 25. day day of *May*, in forme following.

Whereas *I. T. R. H.* being seduced by the devill, the spirit of Error, and by false Teachers have fallen into most damnable and detestable errors, namely.

1. That Christ took not flesh of the substance of the Virgin *Mary*.

2. That the Infants of the faithfull ought not to be Baptized.

3. That a Christian man may not be a Magistrate, or beare the sword or office of Authority.

4. That

4. That it is not lawfull for a Chriſtian man to take an oath.

Now by the grace of God, and through conference with good and learned Miniſters of Chriſts Church, I underſtand the ſame to be moſt damnable and deteſtable Hereſies, and doe aske God before his Church mercy for my ſaid former errors, and doe forſake, recant, and renounce them, and abjure them from the bottome of my heart, proteſting that I certainly believe.

1. That Chriſt took fleſh of the ſubſtance of the Virgin *Mary*.
2. That the Infants of the faithfull ought to be Baptized.
3. That a Chriſtian man may be a Magiſtrate, bear the ſword and office of Authority.
4. That it is lawfull for a Chriſtian man to take an oath.

And further I confeſſe, that the whole Doctrine eſtabliſhed and publiſhed in the Church of *England*, and alſo that is received in the *Dutch* Church in *London* is found true, and according to Gods Word, whereunto in all things I ſubmit my ſelf, and will be moſt gladly a member of the ſaid *Dutch Church*, from hence forth utterly abandoning & forſaking all and every *Anabaptiſticall* errors, *Anno* 1575. in the 17. year of Queen *Elizabeth* of bleſſed memory, one man and ten women, *Dutch Anabaptiſts*, were in the Conſiſtory of *Pauls* condemned to be burnt in *Smithfield*: but after great pains taken with them, onely one woman was converted, and the other were baniſhed the Land.

The 22. of *July* in the ſame yeare, two *Dutch-men*, *Anabaptiſts*, were burnt in *Smithfield*, who dyed in great horror, crying and roaring: this was the entertainment that theſe Sectaries had in times paſt.

In the yeare 1561, a Proclamation was ſet forth by Queen *Elizabeth*, whereby ſhe commanded the *Anabaptiſts*, and ſuch like Hereticks which had flocked to the Coaſt-Towns of *England*, from the parts beyond the Seas, under colour of ſhunning of perſecution, and had ſpread the poiſon of their Sects in *England*, to depart the Realme within 20 dayes, whether they were naturall borne people of the Land, or forraigners, upon paine of impriſonment and loſſe of goods. *Cambden* in the life of Queen *Eliz.* p. 35.

8. *Of the audacious boldnesse of these Sectaries at this time.*

BEfore you have heard of the condition of these Hereticks in times past: but with griefe of heart I speak it. Now they lift up their heads, they write books and publish them in defence of their detestable opinions, of which I have seen some: the one by one *Edward Barber*, and two other by *A. R.* Anno 1642. A fourth by one *Lamb*, with others, and this without any controle that I can heare of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people. Dr. *Featly* gave them a meeting in *Southwarke*, where foure of their Disputants appeared on their side, besides a great number of the vulgar: of which meeting the Doctor hath given the world an account. Would to God our religious Patriots assembled in Parliament would at length take care (as they have done of the Romish Emissaries) to suppresse these, that the name of God be not blasphemed: that they may not infect the simple people with their abhominable Errours. Was not all *Israel* plagued for the execrable things taken by *Achan?* who can tell whether the plagues of God that are upon us, are for not punishing these detestable Sectaries & others? Alas our poore Church is oppressed, and who layeth hand to help. The plague of Heresie is among us, and wee have no power to keep the sick from the whole.

The Wolves that were wont to lye in the woods, are come into our Sheep-fold, and roare in the holy Congregations. *Oh thou Shepheard of Israel, why hast thou broken downe the hedge of this thy Vineyard which thy right hand hath planted? The Bore out of the Wood, and the wilde beast out of the Field doe devoure. Oh remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.*

THE

The Confeſſion of Faith of thoſe Churches which are commonly called *Anabaptiſts*, Printed at *London* in the yeare of our Lord God, 1644.

Subſcribed in the Names of 7. Churches in *London*.

William Kiffen.	*Tho. Skippard.*	*Thomas Kilcop.*
Thomas Patience.	*Thomas Munday.*	*Paul Hobſon.*
John Spilsbery.	*Thomas Gunne.*	*Thomas Gore.*
George Tipping.	*John Mabbat.*	*Joſeph Phelps.*
Sam. Richardſon.	*John Webbe.*	*Edward Heath.*

Set downe in 52. Articles.

In which Articles you ſhall finde ſome Rats-bane covered with a great deale of Honey.

1. IN the 38. Article, that the due maintenance of the Officers, (*viz.* the Miniſters) ſhould be free, &c. their meaning being, that their maintenance ſhould depend upon the voluntary contribution of their people: this their opinion is moſt impious and ſacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirme Baptiſme to bee an Ordinance of the new Teſtament, given by Chriſt to be diſpenſed onely upon perſons profeſſing faith, or that are Diſciples, or taught, who upon a profeſſion of faith ought to be baptized.

By this Article moſt cruelly they exclude all Infants baptiſme from the Sacrament of entrance into the Church, being the onely outward meanes of their ſalvation.

3. In the 40. they making dipping neceſſary, which Chriſt never commanded.

4. In

4. In the 41. the perſons deſigned by Chriſt, ſay they, to diſpenſe this Ordinance: a preaching Diſciple, it being tyed to no perticular Church-officer, nor perſon.

5. In the 42. Article, that ſuch to whom God hath given gifts may preach. When *Munter*, a ſeditious *Anabaptiſt*, began firſt to preach, *Luther* adviſed the Senate of *Mulbus*, to demand of him what calling hee had: and if hee ſhould avouch God to be his Author; then they ſhould require him to prove his extraordinary calling by ſome evident ſigne. For whenſoever it pleaſeth God to change the ordinary courſe, and to call any man to any Office extraordinarily, he declareth that his good will and pleaſure by ſome evident ſigne: If the *Anabaptiſticall* Calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles.

HEre I might adde the ſumme of a Treatiſe of Maſter *Johnſtons*, (who ſtileth himſelfe Paſtour of the exiled Engliſh Church at *Amſterdam*:) written againſt two errours of the *Anabaptiſts*, maintained by them at this day. *Vid.* his Epiſt. The one concerning the Baptiſme of Children, the other concerning the Anabaptiſme of elder people, what ſpecious ſhewes ſoever they make, ſaith hee, perverting the Scriptures, filling their mouthes with falſehood and blaſphemy, abuſing the people of God, reproching and challenging all ſuch as ſtand againſt their Errors and Hereſies, *Goliah* like defying *Iſrael*: yet (ſaith my Author) their opinions are ſuch as pervert the Goſpell of Jeſus Chriſt, bereave the Church of the grace and favours of God, to yong and old, &c.

1. Baptiſme to be adminiſtred to the Infants of the faithfull.

Firſt, for his grounds and reaſons for the Baptiſme of children he alledgeth ſeven.

1. Becauſe

1. Becauſe it is the Commandement of God to give the ſigne and and ſeale of his Covenant of grace to his people and their ſeed, in their infancy, throughout their generations. Which Ordinance of the Lord hath never been repealed, but abideth ſtabliſhed upon a certaine and perpetuall ground, which is, his Promiſe and Covenant of grace made with the faithfull and their ſeed for ever. 1. *Reaſon. Gods Commandement.* Gen. 17.7,12, 13, 14. Exod. 12 48, 49. Acts 2. 38, 39. & 3. 25. & 16.31. 15. 8,9, Luke 1. 54, 55.

10. Gal. 3.8.29. Eſa. 54.10. Luke 20. 37,38. Heb. 11. 13.—16. & 13. 72, &c. Rom. 4.11.16,17. & 8.20. Rev. 14.6.

2. Becauſe Chriſt hath confirmed the ſame, when he ſent forth his Apoſtles, and appoynted them to make all the Nations Diſciples, & to baptize them into the Name of the Father, the Son, and the holy Ghoſt. For to make *Gentiles* Diſciples, is by the Goſpel to bring them unto the Covenant of God, made with *Abraham* the Father of many nations, for ſalvation, through the Name of our Lord Jeſus Chriſt. Which being a Covenant everlaſting, and including the faithfull and their ſeed, (Baptiſme which did now ſucceed and ſeale it, in ſtead of Circumciſion) was therefore by this appoyntment of Chriſt, to be adminiſtred unto all that ſhould be brought and comprehended under that Covenant of Grace: and conſequently, both to ſuch as were of years, comming to the faith of Chriſt, and to their children, being yet Infants. Otherwiſe the Gentiles ſhould not with the Jewes bee made co-heriters, and of the ſame body, and joynt-pertakers of the Promiſe of God in Chriſt, as the Scripture teacheth. 2. *Confirmed by Chriſt.* Mat. 28.18,19. Mar. 16.15,16 Gal. 3.8—29. Gen. 12.3. & 17.4.5.7. Rom. 4.9.—17 & 11.13.—16. & 15. 8.—16. 2 Cor. 1.20. Eſa. 42.6,7. & 49.6. Acts 3.46,47. John 10. 16. 1 Cor. 1. 9, 13. & 12.13. Eph. 2.11.—22 & 3.9.

3. Becauſe it was the Apoſtles practice, at the publiſhing of the Goſpel through the world, to baptize both the houſe-holders themſelves that believed, and their houſholds alſo: Like as *Abraham* himſelfe firſt believed, and then was circumciſed; and all his family with him: and as the ſtrangers of the Gentiles, which received the faith of the Jewes, was circumciſed likewiſe, with all the Males that were his. 3. *The Apoſtles practiſes.* Acts 16.15.33 1 Cor. 1.16. Gen. 15.6. & 7. 26,27 & 21.4. Exo. 12.48.49. *Houſe implyeth children therein.* Gen. 30. 30. & 45. 18, 19—45. 5, 6, 7. Numb. 3. 15. &c. Pſalme 115 12,13,14. 1 Tim. 5. 8.

4. *The Children of Beleevers are holy.* 1 Cor. 7. 14. Rom. 11. 16. Acts 3. 25. Gal. 3. 29. Esa. 46. 3, 4. Psalme 22. 10. 30. & 71. 6. & 115. 12, 13, 41, 15. Luke 1. 41. 44. Acts 10. 47.

4. Because Children of beleevers are holy, and are *Abrahams* seed and heires by promise of the Kingdom of heaven. And who can then with-hold the Baptisme of water from them to whom God vouchsafeth the Baptisme of his Spirit, and the blessing of *Abraham* to an inheritance everlasting.

5. *Signe of washing away of sinne.* Rom. 6. 3. & 5. 14, 15. Zac. 13. 1. 1 Cor. 1. 13. 15. & 2. 13. Acts 4. 12. 16. 30, 31, 32, 33, 34.

5. Because Baptisme is the Lords signe of his washing away of our sins; receiving of us into the Church, and incorporating of us into Christ, for salvation by his death and resurrection. Whereof the children of Beleevers are partakers, as wel as they which be of yeares; and therefore can no more be deprived of Baptisme, then of remission of sins, entrance into the Church, ingraffing into Christ, and salvation by his meanes.

6. *One Baptisme.* Eph. 4, 5, 6. 1 Cor. 12. 13. & 10. 1, 2. Exod. 12. 37. 1 Pet. 3. 20, 21. Gen. 7. 1. Gal. 1. 8. 27, 28, 29. 1 Tim. 25. Joh. 16. 16. Acts 2. 38, 39. Psal. 100. 3. 5.

6. Because there is one Baptisme, as there is one Body, and one Mediator, and confirmer of our Covenant of grace to the faithfull, and their seed in all ages, so as therefore one and the some Baptisme pertaineth to the children of the faithfull, to gether with the Parents themselves, as they are also one and the same body with them, having one and the same Mediator and ratifier of Gods Covenant of grace unto them, even Jesus Christ the head and Saviour of his Church, which is the body, the fulnesse of him that filleth all in all things.

7. *Gods grace not Issened since Christs comming.* 1 Cor. 1. 17. & 10. 1. —4. Luke 19. 9. Esa. 49. 6. Acts 15. 1. —31 & 16. 15. 33. & 26. 6, 7, 22, 23. Gal. 1. 6. 9.

7. Because else the grace of God to his people is now since Christs comming in the flesh lessened and straitned more then before: which to affirme, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospell, the comfort of Christians, and contrary to that which is written, *Col.* 2. 8. —12. *Rom.* 4. 11. 25. & 11. 11. —36. & 15. 4. *Gen.* 7. 1. 1 *Pet.* 18. —22.

2. *That Baptisme received in the Apostaticall Churches of Christians, as in* Rome, *and the like, is not to be renounced, and a new to be repeated againe.*

1. Be-

1. Becauſe there is no precept nor example for, and therefore not from heaven. Mar. 21. 25. & 28, 18, 19, 20.

2. Becauſe there is one Baptiſme, as one Circumciſion: as in the Apoſtaſie of *Iſrael* Circumciſion was not repeated againe, they returning. In like manner Baptiſme being once received in the Apoſtolicall Churches of Chriſtians is not to be repeated. Eph. 4. 5. Gen. 17. 10, 11, 12, 13.

3. Becauſe the Covenant of Gods grace in Chriſt is an everlaſting Covenant. Gen. 17. 7. Gal. 3. 8. 29.

4. Becauſe Chriſt dyed for ſin once, and being raiſed from the dead dyeth no more; and we are buried with him by Baptiſme into his death, to be graffed with him in the ſimilitude of his reſurrection: wherefore all that are once Baptized into his name, ought ſtill to retaine it, and not repeat it any more. Rom. 6. 8, 9. 10, 11. Acts 13. 34

5. Becauſe the Church of *Rome* was eſpouſed to Chriſt in the Covenant of Grace by the Goſpell of ſalvation, having Baptiſme and the reſt of Chriſts Ordinances in the Apoſtles dayes, and have ever ſince retained it, with other grounds of Chriſtian Religion, notwithſtanding all her adulteries and apoſtaſies whereinto ſhe is falne. Rom. 1. 7. & 6. 3, 4. Rev. 17.

6. Becauſe God hath his people in the *Romiſh Babylon*: and when he calleth them out from thence, doth not enjoyn them to leave whatſoever is there had, but requireth of them to have no communion with their ſins. Now Baptiſme is not of her adulteries, but of Chriſts Ordinances. Rev. 18. 4. Hoſ. 2. 2. & 4. 15.

7. Becauſe elſe men might by the ſame reaſon alſo not retain the Articles of faith: the learning of Scripture, or the tranſlations thereof; and alſo be perſwaded to diſſolue ſuch marriages which have been had by their Miniſtery, with others as ſtrange conſequences; which to admit were unlawfull. Deut. 5. 32. Luke 16. 29.

Now howſoever the *Browniſts* comply with the *Anabaptiſts* in many things, as you ſhall ſee afterwards; yet in theſe points Mr. *Johnſon*, and ſome other of them diſagree from them, counting theſe their opinions abominable.

A Letter of Master Philpot *to a friend of his, Prisoner the same time in New-gate: Wherein is debated and discussed the matter or question of Infants to be Baptised.*

A pious and learned Letter of Mr. Philpots; in the book of Martyrs, Vol. 3. pa. 606. Colum. 2.

THE God of all light and understanding lighten your heart with all true knowledge of his Word, and make you perfect to the day of our Lord Jesus Christ, whereunto you are now called, through the mighty operation of his holy Spirit, Amen.

I received yesternight from you (deare brother Saint and fellow-prisoner for the truth of Christs Gospel) a Letter, wherein you gently require my judgment concerning the Baptisme of Infants, which is the effect thereof. And before I do shew you what I have learned out of Gods Word and of his true and infallible Church touching the same, I thinke it not out of the matter first to declare what vision I had the same night whiles musing on your Letter I fell asleep, knowing that God doth not without cause reveale to his people who have their mindes fixed on him, speciall and spirituall revelations to their comfort, as a taste of their joy and kingdome to come, which flesh and bloud cannot comprehend.

A vision revealed to Mr. Philpot upon a Letter ta bee answered.

Being in the middest of my sweet rest, it seemed me to see a great beautifull City all of the colour of azure, and white foure square in a marvellous beautifull composition in the midst of the skie, the sight whereof so inwardly comforted me, that I am not able to expresse the consolation I had thereof, yea the remembrance thereof causeth as yet my heart to leap for joy: and as charity is no churle, but would others to be partakers of his delight, so me thought I called to others (I cannot tell whom) and whiles they came and we together beheld the same, by and by to my great griefe it vaded away.

The vision expounded.

This dream I think not to have come of the illusion of the senses, because it brought with it so much spirituall joy, and I take

I take it to be of the working of Gods Spirit for the contentation of your requeſt, as he wrought in *Peter* to ſatisfie *Cornelius*. Therefore I interpret this beautifull City to be the glorious Church of Chriſt; and the appearance of it in the skie, ſignifieth the heavenly ſtate thereof, whoſe converſation is in heaven, & that according to the Primitive Church which is now in heaven, men ought to meaſure and judge the Church of Chriſt now in earth; for as the Prophet *David* ſaith; *The foundations thereof be in the holy hills, and glorious things be ſpoken of the City of God.* And the marvellous quadrature of the ſame, I take to ſignifie the univerſall agreement in the ſame, and that all the Church here Militant ought to conſent to the Primitive Church throughout the foure parts of the world, as the Prophet affirmeth, ſaying; *God maketh us to dwell after one manner in one houſe.* And that I conceived ſo wonderfull joy at the contemplation thereof, I underſtand the unſpeakable joy which they have that bee at unity with Chriſts Primitive Church: For there is joy in the holy Ghoſt, and Peace, which paſſeth all underſtanding, as it is written in the Pſalmes: *As of joyfull perſons is the dwelling of all them that bee in thee.* And that I called others to the fruition of this viſion, and to behold this wonderfull City, I conſtrue it by the will of God this Viſion to have come upon me muſing on your Letter, to the end, that under this figure I might have occaſion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conforme your ſelfe in all points to the ſame, which is the pillar and ſtabliſhment of truth, and teacheth the true uſe of the Sacraments, and having with a greater fulnes then we have now, the firſt fruits of the holy Ghoſt, did declare the true interpretation of the Scriptures according to all verity, even as our Saviour promiſed to ſend them another Comforter, which ſhould teach them all truth.

The Primitive example for us to follow.

Pſal. 67.

And ſince all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, ſubmit our ſelves to the judgment of the Church for the better underſtanding of the Articles of our faith, and of the doubtfull ſentences of the Scripture. Let us not go about

to shew in us by following any private mans interpretation upon the Word, another spirit then they of the Primitive Church had, lest we deceive our selves. For there is but one faith and one spirit, which is not contrary to himselfe, neither otherwise now teacheth us then he did them. Therefore let us beleeve, as they have taught us of the Scriptures, and be at peace with them, according as the true Catholike Church is at this day: and the God of peace assuredly will be with us, and deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and blisse, through our obedidience to faith with them.

Therefore God commandeth us in *Job*, to aske of the elder
Job 8. generation, and to search diligently the memory of the Fathers. For we are but yesterdayes children, and bee ignorant, and our dayes are like a shadow, and they shall teach thee, (saith the Lord) and speak to thee, and shall utter words from
Prov. 6. their hearts. And by *Solomon* we are commanded, not to reject the direction of our mother. The Lord grant you to direct your steps in all things after her, and to abhorre contention
1 Cor. 11. with her. For as Saint *Paul* writeth; *If any man bee contentious, neither wee, neither the Church of God hath any such costome.*

Hitherto I have shewed you (good brother S.) my judgement generall of that you stand in doubt and dissent from o-others, to the which I wish you as mine owne heart to be conformable, and then doubtlesse you cannot erre, but boldly may be glad in your troubles, and triumph at the houre of your death, that you shall dye in the Church of God a faithfull Martyr, and receive the Crowne of eternall glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not thinke that I go about to satisfie you with uncertaine Visions onely, and not after Gods Word, I will take the ground of your Letter, and
Proofe by testimonies and Scriptures. spacially answer to the same by the Scriptures, & by infallible reasons deduced out of the same, and prove the Bapcisme of Infants to be lawfull, commendable, and necessary, whereof you seem to stand in doubt.

Indeed if you look upon the Papisticall Synagogue onely, which

which hath corrupted Gods Word by falſe Interpretations, and hath perverted the true uſe of Chriſts Sacraments, you might ſeeme to have good handfaſt of your opinion againſt the Baptiſme of Infants. But for as much as it is of more Antiquity, and hath his beginning from Gods Word, and from the uſe of the Primitive Church, it muſt not in reſpect of the abuſe in the Popiſh Church be neglected, or thought not expedient to be uſed in *Chriſts Church*. *Auxentius*, one of the *Arrians* Sect, with his adherents, was one of the firſt that denyed the Baptiſme of children, and next after him *Pelagius* the Heretick, and ſome other there were in Saint *Bernards* time, as it doth appeare by his writings, and in our dayes the Anabaptiſts, an inordinate kinde of men ſtirred up by the Devill, to the deſtruction of the Goſpel. But the Catholike truth delivered unto us by the Scriptures, plainly determineth, that all ſuch are to be baptized, as whom God acknowledgeth for his people, and voucheth them worthy of ſanctification or remiſſion of their ſinnes. Therefore ſince that Infants be in the number or ſcroll of Gods people, and be partakers of the promiſe by their purification in Chriſt, it muſt needes follow thereby that they ought to be baptized as well as thoſe that can profeſſe their faith. For we judge the people of God as well by the free and liberall promiſe of God, as by the confeſſion of faith. For to whomſoever God promiſeth himſelf to be their God, and whom he acknowledgeth for his, thoſe no man without great impiety may exclude from the number of the faithfull. But God promiſeth, that he will not onely bee the God of ſuch as doe profeſſe him, but alſo of Infants, promiſing them his grace and remiſſion of ſins, as it appeareth by the words of the Covenant made unto *Abraham*. *I will ſet my Covenant between thee and me* (ſaith the Lord) *and between thy ſeed after thee in their generations, with an everlaſting Covenant, to be thy God, and the God of thy ſeed after thee.* To the which Covenant Circumciſion was added to be a ſigne of ſanctification as well in children as in men; and no man may thinke that this promiſe is abrogated with Circumciſion and other ceremoniall lawes. For Chriſt came to fulfill the promiſes, and not to diſſolve them. Therefore in the Goſpel hee ſaith of infants

Baptiſme of infants of old antiquity in the Church.

Every thing abuſed in the Popes Church is not to be rejected, but the antiquity thereof to be ſearched, and to be reduced again to the ſame.

The people of God is to bee judged by his free promiſes & not by their confeſſion.

Gen. 17.

Matth. 5.

Infants, that is, of ſuch as yet beleeved not; *Let the little ones come unto me, and forbid them not, for of ſuch is the Kingdome of Heaven.* Againe, *it is not the will of your Father which is in Heaven, that any of theſe little ones doe periſh.* Alſo, *Hee that receiveth one ſuch little Childe in my Name, receiveth me. Take heed therefore that yee deſpiſe not one of theſe Babes; for I tell you, their Angels doe continually ſee in heaven my Fathers face.* And what may be ſaid more plainer then this? It is not the will of the heavenly Father, that the Infants ſhould periſh? whereby we may gather that he receiveth them freely unto his grace, although as yet they confeſſe not their faith. Since then that the word of the Promiſe, which is contained in Baptiſme, pertaineth as well to children as to men, why ſhould the ſigne of the promiſe, which is baptiſme in water, be withdrawn from children, when Chriſt himſelfe commandeth them to be received of us, and promiſeth the reward of a Prophet to thoſe that receive ſuch a little Infant, as hee for an example did put before his Diſciples.

Matth. 10.
Matth. 19.
Matth. 18.

Arguments proving the baptiſme of Children to bee of God, and that the Apoſtles baptized children.

Now will I prove with manifeſt Arguments that Children ought to be Baptized, and that the Apoſtles of Chriſt did baptize Children. The Lord commanded his Apoſtles to baptize all Nations; therefore alſo Children ought to bee baptized, for they are comprehended under this word, *All Nations.*

Matth. 28.

Further, whom God doth account among the faithfull, they are faithfull, for it was ſaid to *Peter*, *That thing which God hath purified, thou ſhalt not ſay to be common or uncleane:* But God doth repute Children among the faithfull: *Ergo*, they be faithfull, except we had rather to reſiſt God, and ſeem ſtronger and wiſer then he.

Acts 12.

Another argument.

And without all doubt the Apoſtles baptized thoſe which Chriſt commanded: but hee commanded the faithfull to bee baptized, among the which Infants be reckoned: The Apoſtles then baptized Infants.

1 Cor. 1.

1 Cor. 1.
Another argument.

The Goſpel is more then Baptiſme, for *Paul* ſaid; *The Lord ſent me to preach the Goſpel, and not to baptize*: not that he denyed abſolutely that he was ſent to baptize, but that he preferred Doctrine before Baptiſme, for the Lord commanded both

to

to the Apoſtles: but children be received by the doctrine of the Goſpel of God, and not refuſed: therefore what perſon being of reaſon may deny them baptiſme, which is a thing leſſer then the Goſpel? for in the Sacraments be two things to bee conſidered, the thing ſignified, and the ſigne, and the thing ſignified is greater then the ſigne, and from the thing ſignified in Baptiſme, children are not excluded; who therefore may deny them the ſigne, which is Baptiſme in water? *In Sacraments two things to be conſidered.*

Saint *Peter* could not deny them to be baptized in water, to whom he ſaw the holy Ghoſt given, which is the certaine ſigne of Gods people: For he ſaith in the *Acts*, *May any body forbid them to bee baptized in water, who have received the holy Ghoſt as well as wee?* Therefore S. *Peter* denyed not baptiſme to Infants, for he knew certainly both by the doctrine of *Chriſt*, and by the Covenant which is everlaſting, that the Kingdome of Heaven pertained to Infants. Acts 10. *Another reaſon.*

None be received into the Kingdome of Heaven, but ſuch as God loveth, and which are endued with the Spirit: for who ſo hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God: wherefore if they have the Spirit of God as well as men, if they bee numbred among the people of God as well as wee that bee of age, who (I pray you) may well withſtand Children to bee baptized with water, in the Name of the Lord? *Another reaſon.* Rom. 8.

The Apoſtles in times paſt being yet not ſufficiently inſtructed, did murmure againſt thoſe which brought their children unto the Lord, but the Lord rebuked them, and ſaid; *Let the Babes come unto me.* Why then doe not theſe rebellious Anabaptiſts obey the commandement of the Lord? For what doe they now adayes elſe that bring their children to Baptiſme, then that they did in times paſt, which brought their Children to the Lord; and our Lord received them, and putting his hands on them, bleſſed them, and both by words and by gentle behaviour towards them, declared manifeſtly that children be the people of God, and entirely beloved of God. *Another reaſon.* Matth. 10.

But ſome will ſay, Why then did not Chriſt Baptize them? Becauſe it is written, Jeſus himſelfe baptized not, but his Diſciples. *Objection.*

Moreover, Circumcision in the old Law was ministred to Infants; therefore Baptisme ought to be ministred in the new Law unto Children. For Baptisme is come in the stead of Circumcision, as Saint *Paul* witnesseth, saying to the *Colossians*;

Another reason. Coloss. 2. By *Christ yee are Circumcised with a Circumcision which is without hands, when ye put off the body of sinne of the flesh, by the Circumcision of Christ, being buried with him through Baptisme.* Behold, *Paul* calleth Baptisme the Circumcision of a Christian man, which is done without hands, not that water may be ministred without hands, but that with hands no man any longer ought to be Circumcised, albeit the mystery of Circumcision do still remaine in faithfull people.

Another reason. Josh. 5. To this I may adde, that the servants of God were alwayes ready to minister the Sacraments to them, for whom they were institituted. As for an example, we may behold *Joshua*, who most diligently procured the people of *Israel* to be Circumcised before they entred into the Land of Promise; but since the Apostles were the Preachers of the Word, and the very faithfull servants of Jesus Christ, who may hereafter doubt that they baptized Infants, since Baptisme is in the place of Circumcision?

Another reason. Item, the Apostles did attemperate all their doings to the shadowes and figures of the old Testament: therefore it is certaine that they did attemperate Baptisme accordingly to Circumcision, and baptized children because they were under the figure of Baptisme; for the people of Israel passed through the red sea, and the bottome of the water of Jordan, with their Children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same.

Another reason. Also the Scripture evidently telleth us, that the Apostles baptized whole families or houshold: But the children bee comprehended in a Family or Houshold, as the chiefest and deerest part thereof: Therefore wee may conclude, that the Apostles did baptize Infants or Children, and not onely men of lawfull age. And that the house or houshold is taken for man, woman, and child, it is manifest in the 17. of Gen. & also in that *Joseph* doth cal *Jacob* with all his house, to come out of the land of *Canaan* into *Egypt*. Finally,

Finally, I can declare out of ancient Writers, that the baptisme of Infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councels, neither of the Pope, nor of other men, but commended from the Scripture by the Apostles themselves. *Origen* upon the Declaration of Saint *Pauls* Epistle to the *Romans*, expounding the sixth Chapter, saith, *That the Church of Christ received the Baptisme of Infants from the very Apostles.* Saint *Hierome* maketh mention of the baptisme of Infants, in the third Book against the *Pelagians*, and in his Epistle to *Leta*. St. *Augustine* reciteth for this purpose a place out of *John Bishop* of *Constantinople*, in his first Book against *Julian*, *chap.* 2. and he againe writing to Saint *Hierome*, *Epist.* 28. saith, *That Saint* Cyprian *not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soone as one was borne, he might be lawfully Baptized.* The place of *Cyprian* is to bee seene in his Epistle to *Fidus*.

Arguments of example and of antiquity.

Origen who was 200. years after Christ.

St. Austin *and St.* Hierome 4000. *yeares after Christ.*

Verba Johannis Constant. Heb. 11. διὸ τοῦτο καὶ τὰ παιδία βαπτίζομεν καὶ τὰ ἁμαρτήματα οὐκ ἔχοντα.

Cyprian. 250. *after Christ.*

Also St. *August* * in writing against the *Donatists* in the 4th. Book chap. 23, and 24. saith, That the baptisme of Infants was not derived from the authority of man, neither of Councels, but from the Tradition or Doctrine of the Apostles.

* Aug. contra Donatist. Cyril.

Cyrill upon *Leviticus* chapter 8. approveth the Baptisme of Children, and condemneth the iteration of Baptisme. These authorities of men I doe alledge, not to tye the baptisme of children unto the testimonies of men, but to shew how mens testimonies doe agree with Gods Word, and that the verity of antiquity is on our side, and that the Anabaptists have nothing but lyes for them, and new imaginations, which feigne the baptisme of children to be the Popes commandement.

After this will I answer to the summe of your Arguments for the contrary. The first which includeth all the rest, is, It is written, *Goe yee into all the world, and preach the glad tidings to all creatures. He that beleeveth and is baptized, shall be saved: but he that beleeveth not, shall be damned, &c.*

To this I answer, that nothing is added to Gods Word by baptisme of Children, as you pretend, but that is done which the same word doth require, for that Children are accounted of Christ in the Gospel among the number of such as beleeve,

as it appeareth by these words; *He that offendeth one of these little babes which believe in me, it were better for him to have a milstone tyed about his neck, and to be cast into the bottom of the Sea.* Where plainly Christ calleth such as bee not able to confesse their faith, beleevers; because of his meere grace he reputeth them for beleevers. And this is no wonder so to bee taken, since God imputeth faith for righteousnesse unto men that bee of riper age: for both in men and children, righteousnesse, acceptation, or sanctification, is of meere grace and by imputation, that the glory of Gods grace might be praysed.

Matth. 18.

Righteousnesse, and acceptation is onely by imputation and meere grace.

And that the children of faithfull Parents are sanctified, & among such as doe beleeve, is apparent in the 1 *Cor.* 7. And whereas you do gather by the order of the words in the said commandement of Christ, that children ought to bee taught before they bee baptized, and to this end you alledge many places out of the *Acts*, proving that such as confessed their faith first, were Baptized after: I answer, that if the order of words might weigh any thing in this cause, we have the Scripture that maketh as well for us. For in "Saint *Marke* wee read that *John* did baptize in the Desart, preaching the baptisme of Repentance. In the which place we see baptizing goe before, and preaching to follow after.

1 Cor. 7.

" Marke 1.

And also I will declare this place of *Matthew* exactly considered, to make for the use of baptisme in children, for St. *Matthew* hath it written in this wise; *All power is given mee* (saith the Lord) *in heaven and in earth*; therefore going forth μαθητεύσατε, that is, *Disciple ye*, (as I may expresse the signification of the word; that is, make or gather to me Disciples of all Nations. And following, he declareth the way how they should gather to him Disciples out of all nations, *baptizing them and teaching*; by baptizing and teaching yee shall procure a Church to me. And both these aptly and briefely severally he setteth forth, saying, *Baptizing them in the Name of the Father, and of the Son, and the holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Now then baptisme goeth before Doctrine.

Matth. 28.

* *The place of Matthew 28. (He that beleeveth & is baptized) opened.*

* But hereby I doe not gather, that the Gentiles which never heard any thing before of God, and of the Son of God, and

of the holy Ghost, ought to be baptized, neither they would permit themselves to be baptized before they knew to what end. But this I have declared to shew you upon how feeble foundation the Anabaptists be grounded. And plainly it is not true which they imagine of this Text, that the Lord did onely command such to be baptized whom the Apostles had first of all taught. Neither here verily is signified who onely bee to be baptized, but he speaketh of such as be of perfect age, and of the first foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

Such as be of age may heare, beleeve, and confesse that which is preached and taught, but so cannot Infants; therefore wee may justly collect, that hee speaketh here nothing of Infants or children. But for all this they be not to bee excluded from Baptisme.

It is a generall rule; *He that doth not labour, must not eate.* But who is so barbarous that might thinke hereby, that children should be famished?

In the first converting of Infidels, beleeving ought to goe before baptizing: but where faith is received, Gods grace and Sacraments goe not by age, but as well be children of the faithfull received as the fathers.

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such persons it behooved not first to be baptized, and afterwards taught, but first to be taught, and after baptized. If at this day we should goe to the Turks to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to bee the servants of Christ. Likewise the Lord himselfe in times past did, when first he renued the Covenant with *Abraham*, and ordained Circumcision to bee a Seale of the Covenant after that *Abraham* was Circumcised. But he, when he perceived the Infants also to pertaine to the Covenant, and that Circumcision was the seale up of the Covenant, did not onely Circumcise *Ismael* his sonne that was thirteen yeares of age, but all other Infants that were borne in his house, among whom wee reckon *Isaac*.

Even so faithfull people which were converted from heathen Idolatry by the preaching of the Gospell, and confessing

the faith, were baptized; when they understood their children to be counted among the people of God, and that baptisme was the token of the people of God, they procured also their children to be baptized. Therefore as it is written; *Abraham circumcised all the male children of his house.* Semblably we read in the acts and writings of the Apostles, that after the Master of the House was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to confesse their faith before they received Baptisme, which were called *Catechumeni*, they were such as with our fore-fathers came from the Gentiles in the *Church*, who being yet rude of of faith, they did instruct in the Principles of their beliefe, and afterwards they did baptize them; but the same Ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already plainly declared.

Why Children of Christian parents be received to baptisme.

Catechumeni, is as much to say, as young Novices and beginners in Christs faith.

And because you doe require a hasty answer of your Letter of one that is but a dul writer, I am here enforced to cease particularly to go through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had beene meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgement of Christs Primitive Church, which is the body and fulnesse of Christ, I desire you in the intire love of him, or rather Christ desireth you by me (that your joy may be perfect, whereto you are now called) to submit your judgement to that Church, and to be at peace and unity with the same; that the Coat of Christ which ought to be without seame, but now alas most miserably is torne in peeces by many dangerous Sects and damnable opinions, may appeare by you in no part to have been rent, neither that any giddy head in these Dog-dayes, might take an ensample by you to dissent from Christs true Church: I beseech thee deare brother in the Gospel, follow the steps of the faith of the glorious Martyrs in the Primitive Church, and of such as at this day follow the same; decline from them neither to the right hand nor to the left.

Then

Then shall death, be it never so bitter, be more sweeter then this life; then shall Christ with all the Heavenly Hierusalem triumphantly embrace your spirit with unspeakable gladnesse and exaltation, who in this earth was content to joyne your spirit with their spirits, according as it is commanded by the Word, that the Spirit of the Prophets should be subject to the Prophets. One thing ask with *David* ere you depart, and require the same, that you may dwell with a full accord in his house, for there is glory and worship: and so with *Simeon* in the Temple embracing Christ, depart in peace: to the which peace Christ bring both you and me, and all our loving brethren that love God in the unity of faith, by such wayes as shall please him, to his glory. Let the bitter passion of Christ which he suffered for your sake, and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you to the end of that glorious race which you are in. *Amen.* 1 Cor. 14.

Concerning the party to whom this letter was written, note that hee was converted, and afterward dyed in the same faith as this letter did perswade him.

Your Take-fellow in Captivity for the verity of Christs Gospel, to live and dye with you in the unity of faith,

JOHN PHILPOT.

In describing of the *Brownists* I purpose to set downe:

1. *Their Originall, and why called* Brownists.
2. *Called also* Seperatists, *and why.*
3. *Their agreement with the* Donatists.
4. *Their agreement with the* Anabaptists.

5. *Great*

5. *Great Innovators.*
6. *Some of their Errors set downe by Mr.* White.
7. *They are bitter Railers.*
8. *Magnifie their owne Sect.*
9. *Criminate the* Dutch *and* French *Churches.*
10. *They pretend Scripture.*
11. *Blame our Congregation for prophaneneſſe.*
12. *The prophaneneſſe, impiety, diſſention, and lewdneſſe of their owne Sect.*
13. *Their equivocating and palliating their owne wickedneſſe.*
14. *Blame the Converſation of our Miniſters.*
15. *Except againſt our Miniſters Ordinations.*
16. *Novelty of their Ordinations.*
17. *Their ſinging of Pſalmes.*
18. *Their Propheſying.*
19. *Their blaming ſet Prayers.*
20. *Their blaſpheming the Lords Prayer.*
21. *The Tyranny of the Separation.*
22. *Divers ſorts of* Browniſts.
23. *How great a ſinne Schiſme is.*
24. *How they have been ſuppreſſed and puniſhed in times paſt.*
25. *Mr.* Scots *deſcription of a* Browniſt.

1. *Their Originall.*

THeſe Sectaries are called *Browniſts* from one Maſter *Robert Brown*, a Northampton-ſhire man, who was Schoolemaſter of the Free-Schoole of S^t. *Olaves* in Southwark. This *Browne* ſeducing certaine people, preached to them in a Gravelpit neare *Iſlington*; (and by their Tenets was not the holy Catholike Church of God included at that time in the foreſaid gravell-

gravell-pit b) Also when the whimseyes came first into his head, hee was advised by some of his friends to conferre with Master *Fox*; and having been with him, hee reported that hee had been with a a mad-man, who thrust him out of his doores, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome, hee acquainted also one Mr. *Greenham*, a pious Divine with his intentions, who disswaded him from his Separation, using many reasons to stay him; among others, that what grace hee had received, he had it from the Church of *England*; but finding him obstinate, he told him that for himself he doubted not (although he went away in his hot zeale) but that being better informed, he might returne againe to his Mother Church; but bad him bethinke himselfe what should become of those poore soules whom he had seduced, and was carrying away. Master *Greenham's* words proved true: for Master *Browne* returned, God giving him grace to renounce his errors) and dyed lately a Member of the Church of *England*, being Parson of *Aycburch* in *Northampton-shire*; But his Sect remaineth to the great disturbance of our Church: for those errors that *Browne* recanted and vomited up, many male-contented simple men supped up and swallowed downe, poysoning themselves and others.

2. *Called Separatists.*

THese Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and well they may be called *Separatists*, because they separate themselves, not onely from their Mother-Church in which they were baptized; and brought up, and fed with the pure milke of Gods Word; but also from all the Reformed Churches beyond the Seas, for they carry their simple seduced people not to any of those holy Churches to be Members of their Congregations; but to Conventicles, for which they are termed by a learned man *separata factio defectorum*. 2. *Called also Separatists.*

2. They may alſo be called *Separatiſts*, not onely by reaſon of the ſeparation they make from the Church of *England*, and all other the reformed Churches; but alſo by reaſon of the grievous ſeparations & diviſions they make among themſelves: for example ſake; what an evill ſpirit of hatefull and fiery contention was raiſed between the brothers, the *Johnſons*, which burnt up both ſpirituall and naturall love; as the one of them, being the younger, forgetting his profeſſion and brotherly love, became a Libeller, loading his brother & others with reproaches, ſhame and Infamy, and that in Print to abide for ever, as Maſter *Thomas White* in his diſcovery of *Browniſme* doth relate? The other ſeparated himſelfe, and broke fellowſhip with his brother and father, and curſed them with all the curſes in Gods Booke: This ſeparation was confirmed by the heavy ſentence of Excommunication, by which he did give his father and brother to the devill. The *Dutch* and *French* Miniſters in *Amſterdam* went about to reconcile *Francis Johnſon* and his Father, as appeareth by their Letter: *Narravit nobis Joannes Jonſonius Anglus ſe hominem ſeptuagenarium ex Anglia in hanc Urbem difficili itinere veniſſe, ut duos filios ſuos, Franciſcum, & Georgium diſſidentes in gratiam reduceret, &c.* But their labour was in vaine; His ſonne *Francis* perſiſting obſtinately untill the death of his Father, ſending him downe to the grave with a curſe, as if it were engraving the ſentence of Excommunication upon his Fathers Tombe, &c.

Proph. ſchiſm. p. 60.

3. *Agree with the* Donatiſts.

3. *Their agreement with the* Donatiſts.

THE *Separatiſts* or *Browniſts* agree in many things with the *Donatiſts*, who confined the holy Catholike Church to a corner of *Africa*, as the *Browniſts* doe confine the Church of God to their Conventicles, excluding all other Chriſtians out of the pale of the Church that are not of their Sect.

May not I ſay to theſe *Browniſts*, as *Conſtantine* the Emperor to *Aceſius*: *Cape ſcalas & aſcende cœlum ſolus*, take Ladders and mount heaven alone; who dreame that they have Ladders

Ladders or ſomething elſe to enter heaven alone? They believe not (with the *Donatiſts*) the Article of faith, *viz. That the Church of God is Catholike*, but uncharitably put all the Chriſtians of the world into the eſtate of damnation that are not of their Sect. Of their agreement with the *Donatiſts*, Maſter *Gifford* late Miniſter of the Word of God at *Malden* hath ſet forth a Treatiſe at large, which you may peruſe if you pleaſe.

4. *They comply with the* Anabaptiſts.

4. *Their agreement with the* Anabaptiſts.

THE *Separatiſts* doe comply in many things with the *Anabaptiſts*, and theſe Maximes following they have from them.

As they ſeparate themſelves from the Papiſts; ſo alſo from all Proteſtant Churches.

They affirme, that theirs is the true Church onely, and the Goſpel to be no where truely preached but by them.

To receive the Communion with prophane perſons is to partake of their prophaneneſſe.

That all may preach having gifts.

That in the *Church* there ſhould be a parity.

They diſlike marriages in Churches, and to ſerve God in Churches that have been polluted by the Papiſts.

Whereas the Anabaptiſts forbeare one Petition of the Lords Prayer, *viz. Forgive us our treſpaſſes*, the *Browniſts* refuſe the whole Lords Prayer.

Although they beare with temporall Magiſtrates; yet they abhor ſpirituall government.

Laſtly, they like not payment of Tythes, reſerved by God himſelfe for the maintainance of his Miniſters, paid before the Law, commanded in the Law, and allowed by Chriſt himſelf, *Matth.* 23. But diſallowed by the *Anabaptiſts*.*

* *The Browniſts are refined Anabaptiſts.*

5. *They are Innovators.*

5. *Great Innovators.*

MAy not these *Separatists* be also called *Novators*, by reason of the great Innovations made by them? they cannot abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple-houses some call them) nor our Bels (I heare of a Sect that are called together by a Sow-gelders horne) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burialls, nor our Prayers taken out of holy Scriptures, and commanded by Christ himselfe, as the Lords prayer.

6. *Some of their Errors set downe by Mr.* White.

6. *Some of their Errors.*

1. THey hold it lawfull for a man to live with her that is not his wife, rather then to reveale himselfe.

2. That there are qualities in God not essentiall, and that love in God is not of his being, but that the self same love that is in God is also in us.

3. That it is not lawfull for the innocent parties to retaine the offendor as the wife the husband, or the husband the wife of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the other sin, be desirous still to live with the other party in marriage covenant, as before, but have excommunicated the parties innocent for so doing.

7. *Bitter Railers.*

7. *Bitter Railers. Prophane Schisme. c. 12.*

THese new Sectaries are bitter Railers, and especially upon their Mother the *Church* of *England*, calling her Apostate *Israel*, *Sodom*, *Babylon*, murthering Step-mothers, Idolatrous, Antichristian, &c. They judge and condemne them that are better then themselves, far excelleng in the gifts and graces of God;

God; yea they condemne and ſlander our whole nation, as a falſe Church, falſe Chriſtians, a Synogogue of Satan, a people in a damnable eſtate, exempting none: neither the learned'ſt, nor the holieſt, but condemne all.

They boaſt much of the Spirit but by their virulent and venomous tongues, you may ſee what ſpirit is in them, *viz. That Spirit that ruleth in the children of diſobedience.*

Michael the Arch-Angel durſt not give the devill ſuch curſed languages as the *Brownists* give their mother, *The poyſon of Aſpes are under their lips.*

Barrow and *Greenwood* were poſſeſſed with a ſpirit of railing and ſcoffing, terming ſet Prayers the ſmoak of the bottomleſſe pit; preaching preachment, and ſermocination; the Preachers delivery of the Word, the diſtilling and dropping down of old Parables from his mouth; the time of preaching, diſputing with the houre-glaſſe, the Pulpit a preſcript place like a Tub, ſolemne Faſts hypocriticall Faſts, and a ſtage-play wherein one playeth ſinne, another judgment, another the Goſpel, the ſinging of Pſalmes harmonizing of pleaſant ballads; our Churches ſtyes, and our Baptiſme adulterate baptiſme; the receiving the holy Sacrament of the Lords Supper a twopenny Feaſt; the worſhip of God Idolatry, and us Idolaters, yea *Sodomites, Canaanites, Balamites, Chamites, Cainites.* Mr. *Barn. Separ. Schiſm.*

8. *Magnifie their Sect.*

8. *Magnifie their owne Sect.*

AS theſe Sectaries villefie others, ſo they magnifie themſelves, like thoſe men of whom the Prophet ſpeaketh, *Iſa* 65. *Stand further off, I am holier then thou.* And with the Phariſee, *they thanke God that they are not like other men.* Or with *Simon Magus* gave out *that they are the great power of God.* Theſe cry up their owne Sect to the skies. *Oh Maſter Bernard* (ſaith Maſter *Robinſon*) *if ever you ſaw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifeſtation of divers graces of God in our Church in that heavenly harmony and comely order, wherein by the grace of God wee are ſet and walke.* Likewiſe heare Mr. *Smith*, *Oh Mr.* Bernard, *if you knew but the* *John Robinſons anſwer to R. B. page* 213. *John Smiths parallel. p.* 17.

power

power and comfort of Gods Ordinance as we doe, &c. Touching both these boasters of their popular Government, heare the censure of Master *Johnson*, who sheweth them to be *Korites*, a *rebellious rout, pleaders for confusion, &c.* Also Mr. *Daniel Studley*, Mr. *Johnsons* second, describeth Mr. *Samuel Fuller*, a Deacon of Mr. *Robinsons* company, with his friends, to be ignorant Idiots, *noddy* Nabalites, *dogged* Doegs, *faire-faced* Pharisees, *shameless* Shimeites, *malicious* Machiavilians.

Prophane Schisme. p. 47.

Ibid. p. 76.

9. *Criminate the Dutch and French Church.*

9. They criminate the Dutch and French Churches.

IN their separations they carrie not their seduced people from us to the *Dutch* or *French*, nor to any Reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they do lay upon them: as for example.

Francis Johnsons Articles against the Dutch and French Churches. Vid. Dr. Hals Apology against the Brownists. page 697.

1. That their Assemblies are so contrived, that the whole Church continueth not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the Members cannot be known, and finally no publick action, whether excommunication or any other cannot bee rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence knowne, nor any holy action rightly performed: what can there be in their Churches but meere confusion? See what dirt these *Separatists* cast upon the Church that harboureth them.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their parents to the Lords Supper. Is not this meer *Babylonisme?* how is the Church of *Amsterdam* separated from the world?

3. That rule and commandement of Christ, *Matth.* 18. 15. *If thy brother offend thee, goe and tell his fault, &c.* They neither observe, nor suffer to be observed: behold, what they complain of us, they finde the same in the *Church* of *Amsterdam.*

4. They worship God in the Idoll Temples of Antichrist, so that the wine is marred with the vessels, is not this an abhomination?

mination? yea, the *Antichristian* stones have some of them the ornaments of the *Roman* Harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as ill: Tythes were commanded by God, and never repealed; but this they have learnt of their Tutors the *Anabaptists*.

7. Their Elders change yearly, which is not according to the doctrine of the Apostles; what? can our *Church* have worse then false Governours?

8. They celebrate marriage in the Church, is not this a foule fault? Is it not better to be married in the Congregation with prayers and Gods blessing pronounced upon them by the Minister, then to be contracted privately, and entred into a Booke, as men doe Horses in *Smithfield*?

9. They use a new censure of suspension which Christ hath not appointed: a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which meanes they become the body with them that are delivered over to Satan.

Thus these *Separatists* besmeare the Church at *Amsterdam*; yea, they count it a great Apostasie for one of them so much as once to heare a Sermon in any of the *Dutch* or *French Churches*.

10. *Pretend Scripture.*

10. *Pretend Scripture.*

AND whereas they doe pretend Scripture for their novelties while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred booke, that hee hath commanded any of these following:

1. Let all decisions, excommunications, yea, and ordinations be performed by the multitude.

2. Let every Assembly have a Doctor and a Pastor distinct in charge and office.

3. Let private Christians agree among themselves to set over themselves a Pastor chosen by themselves.

4. To this I may adde; where or when did our Lord take the

the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordaine Ministers to binde and loose? &c.

11. *They avoyd our Congregations as prophane.*

11. *Blame our congregations for prophaneſſe.*

ONE ſpeciall cauſe of their Separation they pretend to be the mixt Congregations of men, holy and prophane, with whom they will not Communicate, leſt they ſhould bee defiled. You have heard of the reſemblances that have beene made of Gods Church: as namely, it is compared to a field, in which are ſome Tares as wel as wheat: to a net, wherein are contained bad fiſh as well as good; to a fold, having in it Goats as well as ſheep: yet is not the field to bee ſpoyled becauſe of Tares; nor the net to bee broken, becauſe of the bad fiſh; nor the fold to bee broken becauſe of the *Goats*: no, we are not to depart from any *Church* of *Chriſt* for any ſcandall given to us by the Members and profeſſors therein, except for extreame errors of doctrine, or ungodly practiſes profeſſed in it.

12. *The prophaneneſſe of their Sect.*

12. *The prophaneneſſe of their Sect.*

THis fault they finde with the Proteſtants of our Congregations; but how they have avoyded this in their owne Conventicles, Mr. *White*, Mr. *Johnſon*, Mr. *Smith*, and many others will tell you, whoſe plentifull reports of their knowne uncleannes, ſmothered miſchiefs, malicious prooceedings, corrupt preachings, communicating with knowne offenders, bolſtering of ſins, and willing connivences, as they are ſhameful to relate; ſo they might well have ſtopt their mouthes from excepting againſt our Communion with the prophane.

Mr. White.

To uſe ſome of Mr. *Whites* words, *Theſe that pretend ſuch ſincerity of Religion, doe abound above others with all kinde of debates, malice, adulteries, cozenage, uncleanneſſe, ſo that* (ſaith he) *that* W. C. *complained that hee had thought that they had been all*

Saints

Saints; but I see they are all Devills. These are the assemblies to which they carry the poore soules whom they doe seduce.

Extracted out of a Letter of Master Whites *the twentieth of July.* Vid. *Prophanee Schisme of the Brownists p.* 27

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English Congregation of *Amsterdam:* that I speake not of Brokerage of whores, and other filthinesse, too too bad.

This is true, there is no Sect in *Amsterdam* (though many) in such contempt for filthie life as the English are, *viz.* the *Brownists*, &c. *Ibid. page* 27

The Author of this Letter, Master *White*, was sued for slander by *Francis Johnson*, *Henrie Ainsworth*, *Francis Blakewell*, *Daniel Studley*, *Christopher Bowman*, *Jane Nicolas*, *Judith Holder*, *William Barbones*, and *Thomas Bishop*. But after Master *White* had brought in witnesses before the Burgomasters, who did testifie and upon their oathes and depositions confirm, what Mr. *White* had written, he was discharged, and had charges given him by the Magistrates.* *Actum.* 25. *Feb.* 1606.

A brief discovery under the hand of the Secretary and seale of the City of *Amsterdam.*

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at *Amsterdam* in *Holland.*

2. That they abound above all others, with all kinde of debate, malice, adulteries, cousenages, and such other like enormities, &c.

* *This Master* White *was my next neighbour Minister: Mr.* Josiah Shute *succeeded him in his Parsonage.*

The testimony of the Dutch Church concerning the Brownists, when as they sent their Messengers with some questions to their Eldership, they received this answer from them; That they did not acknowledge theirs to be an Ecclesiastical Assembly, or a lawfull Church. *The Testimony of the* Dutch *Church concerning the Brownists.*

The testimony of the Magistrates of *Amsterdam* concerning the Brownists, both of old, in their suit against Master *White*, and now in their late suit for their meeting-house, when they sought to lay their Action in the name of a Church; they were repelled by the Magistrates that are members of the Dutch *Of the Magistrates of Amsterdam. Vid. Proph. schisme. page* 21.

Church; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon; but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

13. *Their Equivocating.*

13. *Their equivocating and palliating their wickednesse. Vid. proph. schisme p. 20.*

I Might here set down their equivocating, and palliating their wickednesse, as one *Geoffry Whitacres* of Master *Johnsons* Congregation, being found in bed with one *Judith Holder*, another mans wife; for which matter he affirmed that he did it not to satisfie his lust; but to comfort *Judith*, being sickly, and to keep her warme: as though hee had sought to performe a Christian duty of love, and not an action of uncleannesse.

Prophane Schisme p. 251.

Again, when Mr. *Studley*, a chiefe Prophet of Mr. *Johnsons* Congregation, was found hidden behinde a Basket in *Judiths* house, had this holy pretence; that he hid himself to see the behaviour of *G. P.* who came thither after him: He being an Elder, would be a watchfull Over-seer.

Ibidem.

Again, *M. M.* being in a Whore-House, and creeping out at a window, the Elder *D. S.* excused him, alledging in his defence the example of St. *Paul*, *Acts* 9.25. who was by the Disciples let downe over the wall, in a Basket.

Ibid. p. 30.

Mr. *Johnson* sought to clear the uncleannesse of a man found a bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman.

And old Father *Browne* being reproved for beating his old wife, distinguished, that he did not beate her as his wife, but as a curst old woman.

He did like Solomon, who would know all secrets. Proph. schisme p. 39.

Also *Daniel Studley*, went about to palliate his filthines with his wives daughter, ungodlily alledging the holy Scripture.

Let it not be offensive to the good Reader to see a childe to vindicate the foule aspersions cast upon his Mother, from whom he had his soules spirituall birth and breeding, by setting forth by what manner of men his Mother *Church* is scandalized.

14. *Blame*

14. *Blame the Converſation of our Miniſters.*

14. *Blame the converſation of our Miniſters.*

AGaine, although in the Viſible Church the evill ever mingled with the good, & ſometime the evill have chiefe Authority in adminiſtration of the Word and Sacraments; yet forasmuch as they do not the ſame in their owne name, but in Chriſts, and doe adminiſter by his commiſſion and authority, we may uſe their Miniſtery both in hearing the Word of God, and receiving the Sacraments; neither is the effect of Chriſts Ordinance taken away by their wickedneſſe, nor the grace of Gods gifts diminiſhed from ſuch as by faith rightly do receive the Sacraments adminiſtred unto them. The Scribes and Phariſees (faith our Lord) ſit in *Moſes* chaire; all therefore what they bid you obſerve, doe you, but not after their works, for they ſay and doe not.

15. *Except againſt our Ordination.*

15. *Ordination of our Miniſters.*

THey except againſt our Miniſters, becauſe they receive their Ordination from Biſhops.

To which I anſwer, we have our Ordination from Chriſt by Biſhops and Clergy-men; and for this kinde of Ordination by Biſhops and Presbyters wee have the univerſall conſent of the Primitive Church; by St. *Paul*, *Timothy*, and *Titus* were ordained.

And this has been the practice of all the Chriſtian Churches of the Univerſe, untill the time that *Anabaptiſts* crept into the world.

But they will alledge, that we have been ordained by Antichriſtian Biſhops, and therefore they conclude every action done by our Miniſters to be Antichriſtian.

1. To which I anſwer; why is not the Ordination that our fore-fathers had from Antichriſtian Biſhops as effectuall as the Baptiſme that was adminiſtred by them to our fore-fathers? Did ever any Reformed *Church* re-baptize them that were bap-

tized by them? And why ſhould our Miniſters be re-ordained more then re-baptized.

2. Indeed our Miniſters being ordained by Biſhops, and that by Proteſtant Biſhops, ſuch as *Cranmer*, *Latimer*, and *Ridley*, who were holy Martyrs, who renounced all Superſtition; what exceptions can be taken againſt them?

1 Tim. 4. 4. Neither can they find any ſhelter under that noted text, Neglect not the gift that is in thee by the impoſition of the hands of the Presbyterie, which learned Mr. *Calvin* expounds not of the men, but of the office following: Herein *Hierome*, *Anſelme*, *Haimo*, *Lyra*, referring it to the gift given him, which hath been the practice of the Church of *England*, and all Chriſtian Churches in the world untill the *Anabaptiſts*.

To conclude, let the Browniſts confeſſe our Biſhops to bee but Chriſtians, which they cannot deny, and the Ordination of our Miniſters will be lawful by their own rules; for if the Ordination of their *Miniſters* by *Plebeian* Artificers bee lawfull, how much more is the Oordination of our Miniſters by Biſhops and learned Miniſters, qualified with learning and wiſedome, and ſet apart to doe the ſame?

16. *Browniſts Ordination.*

16. *Browniſts Ordination.* BUt let them ſhew who deviſed their Ordination of Miniſters; I dare ſay not Chriſt, nor his Apoſtles, nor their Succeſſors.

What Church in the whole world can be produced unleſſe in caſe of neceſſity, whoſe conſpiring multitudes made them Miniſters at pleaſure? What rule of the Church preſcribeth it? What Reformed Church ever did it, or doth practiſe it? What example warrants it? where have the inferiors preſumed to lay their hands upon their Superiors? It is an old policy of the faulty to complain firſt; certainly there was never popiſh Legend a more errand device of man then ſome parts of this Miniſtery of theirs, ſo much gloried in for fincere correſpondency with the firſt Inſtitution.

17. *For*

17. *For their Singing.*

FOR their ſinging of Pſalmes it is almoſt left among them, for in Mr. *Johnſons* Aſſembly they had new rhymes, but in ſo harſh and hard a phraſe, that the people knew not what they meant; ſo that they could not ſing with underſtanding. 17. *Their ſinging of Pſalmes.*

2. Theſe being in uſe, and the coppies being kept from the people, by that meanes ſinging of Pſalmes was kept from the people, and ſhut out of private houſes. *Prophane ſchiſ. page* 10.

3. Againe, by reaſon of the uncouth and ſtrange tranſlation and Metre uſed in them, the Congregation was made a laughing-ſtock unto ſtrangers.

Maſter *Daniel Studley* pleaded for the continuance of thoſe rhymes, the Congregation complaining of them: For (ſaith my Author) he had a good veine in making rhymes, eſpecially filthy and obſcene ones, which he taught unto little children his Schollers, and to Miſtris *May*, who uſed in her houſe to ſing ſuch ſongs, being more fit for a common Bawd, then for a perſon profeſſing the pure ſeparation. They object againſt all the Churches in Amſterdam, that they have Organs to modulate their voices in ſinging: Sure I am, the Separatiſts alſo had need of ſomewhat, as a Bag-pipe, or ſomewhat never uſed by Antichriſt to tune them, ſinging in their Conventicles like hogs againſt raine.

Here I might aske ſome queſtions, *viz.* Why ſinging ſet Pſalmes doth not confine the ſpirit, (wee being commanded to ſing with the ſpirit) as much as ſaying ſet Prayers; and why the brethren inſpired with the ſpirit, doe not every day ſing a new ſong, as make a new prayer, which are ſet prayers to the People? and why the people may not pray together with the Miniſter (as it was the cuſtome of all *Chriſtian Churches*) as ſing together? And laſtly, why Lay-men do not pray in the *Church* as wel as preach or propheſie in the *Church*? Do they not in forbidding the people to pray with their Miniſter, as the Papiſts do in depriving the people of the Cup in the Sacrament, and that for the honour of the Prieſt-hood?

18. Of their Prophecying.

18. *Of their Prophecying.*

AS the illuminated *Anabaptists* are called Preachers, so the fanatick *Brownists* take upon them to be Prophets, and to preach the Word of God with all authority publikely in their Congregations: St. *Paul* asketh, *how they can preach, except they be sent?* And this standeth to good reason, every true Preacher standeth in Gods roome, being the Lords Embassador to doe his will: who dares doe this unsent? These come not from the Schools of the Prophets, but from Mechanick trades, and set them downe in *Moses* Chaire, as Embassadors of Jesus Christ, as Heralds of the most high God. These take upon them to reveale the secrets of the *Almighty*, to open & shut heaven, to save soules. But to heare these fellowes discourse of the holy Trinity, of Gods eternall Decree, and other deep points of Divinity, you may heare the mad-men in *Bedlam* prate as wisely as they: May not Almighty God say to these mad Prophets, *what hast thou to do to take my Word in thy mouth?* &c. Of their confused preaching, or rather prating, hear Mr. *Simpson* complaine and especially of the Prophets in Master *Ainsworths* Church: For our manner (saith he) of meeting upon the Lords day, it is with such a confusion & contradiction with one another, that our profession of Separation may be overthrowne by it: For example, *Thomas Chochi* in his Prophecie witnessing against *England*, their Ministerie is *Antichristian*, and being so, cannot beget true faith; and where there is no true faith, there is no true salvation: a fearefull sentence in my judgement. Againe, our beloved, Mr. *De Clyse* in his prophesie laboured to prove separation from a true *Church* for any corruption, obstinately stood in this Doctrine, was by another in prophecying there shewed to be absolutely contrary to the place, *Reu.* 2. 2 4. which how unsoundly it was concluded by our Teacher, was then observed by many; Also it was since by another delivered in the way of Prophecie, that even among our selves did reigne many sinnes, as namely, fulnesse of Bread, Pride and Idlenesse, fulnesse of bread, in that they were not satisfied with neither tempo-

temporall nor spirituall food; pride, in that many did strive to goe beyond their calling; idlenesse, in that many were negligent in their Callings. If these things be so, and be not redressed by the admonition of this Prophesie, we must (according to Mr. *de Cluse* his doctrine) make a new separation. How oft do the Brethren except one against anothers Prophecying, by which much heart-burning & strife is kindled between them? These things being well considered, I pray you well to minde whether this new way of Prophecying on the Lords day can be for the edification of the Church or not. For this new prophecying of the Lay-people, read a Treatise newly set forth by *Gulielmus Apolonij*.

2. *They will use no set Formes of Prayers.*

They finde fault with set Formes of Prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Books in *Munster*, and in the Dominions of King *John* of *Zion*, (except the Bible) were compelled either to pray without book, which they call praying with the Spirit, or not at all: moreover the *Anabaptists* were so ignorant, as *Lambertus Hortensius* reporteth, that among the numerous multitude of them there was not one found (as it was credibly reported) that could read. So they being not able to pray within booke, but all without book: They have with the *Brownists* invented divers arguments against set Prayers. 19. *Blame set prayers.*

They pretend set Prayers to be a device of man, a muzzling of the spirit, a nurse of idlenesse, and a means to neglect the graces of God that are in them; whereas they pretend extemporary Prayers to be the work of the spirit: whereas rather thereby they muzzle the spirit of the people, being tyed to the *extempore* and crude Prayers of the Ministers.

Yea, the *Brownists* goe farre beyond the *Anabaptists*; affirming set Prayers to bee abominable in the eyes of Almighty God.

To this I answer; whatsoever God hath ordained is neither abominable nor loathsome to him; but God hath ordained

ordained set Prayers, therefore they are not abominable nor loathsome.

That God hath ordained set Prayers, see *Numb.* 6. 23, 24. *Yee shall blesse the Children of Israel, saying unto them, The Lord blesse thee and keep thee, the Lord make his face to shine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace.* Againe, Deut. 26. 5. *And thou shalt speake, and say before the Lord thy God, A* Syrian *ready to perish was my father.*

The 90. Psalme is a prayer, even the prayer of *Moses*, and used in the Jewish Church, as we use the Lords prayer.

All the Psalmes of *David* (except some that are doctrinall) are Prayers, and have been, and shall be read in the Church of God, maugre all the Hereticks and Schismaticks in the World.

In the Gospel are many set Prayers daily read in the Church; What, are all these abominable? All the ancient Churches in the world, planted by the Apostles, have set Prayers; as the Greek Church, to whom St. *Paul* preached; the Indians, to whom S^t. *Thomas* brought the light of the Gospel; the Ethiopians, to whom St. *Mark* brought the knowledge of Christ; the Muscovites, who affirme, that they received the truth from St. *Andrew*: these with all ancient Churches have set Prayers: their Liturgies are to be seen.

Yea all the Reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scottish, &c. have set Prayers; onely these Sectaries will speak to God *ex tempore*.

In my *Christianography* you may see divers Liturgies; as a Liturgy attributed to S^t. *James* the first Bishop of *Jerusalem*, set forth by *Victorius Sciaticus* the *Maronite*. The Apostle *James* was commonly called *Jacobus Liturgus*, that is, *James* the Service-maker, which beginneth, *O Lord doe not despise me defiled with the multitude of my sins, &c.*

Againe, the Service the Muscovites use, taken out of the Commentaries of *Sigismund Liberus*.

The Ethiopian Liturgie or Service, written by *Francis Alvares*.

The Copts Liturgy set forth by *Kircherus*.

The Armenian Service, set down by *Odoardus Barbosa*.

The

The Armenian Service, ſet downe by *Peter Bellonius*, *lib.* 3. *cap.* 12.

The Liturgy of *Severus*, ſometime Patriarch of *Alexandria*, written in Syriak, and tranſlated into Latine by *Guido Fabritius*.

But to ſhew you a patterne of ſome of their new Prayers; one of them cryeth out in his prayer; *O Lord, thou knoweſt good Lord, that we never had the truth preached among us, till now, &c.* Whereas the Doctrine of the Church of *England* is Gods truth, as the learned Aſſembly of *Divines* do teſtifie, howſoever in our Diſcipline there may need Reformation.

Another cryeth out in his Prayer; *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerfull, unprofitable, &c.* This ſpirituall Prayer was made for my ſelfe, in my owne Church, in my owne Pulpit, in my owne hearing.

To conclude this with the counſell of the Holy Ghoſt; *Be not raſh with thy mouth, nor let thine heart bee haſty to utter a thing before God, for God is in the heavens, and thou art in the earth: Therefore let thy words be few: for as a dreame commeth by the multitude of buſineſſe; ſo the voyce of a foole is knowne by many words.* Eccleſ. 5. 1.

20. *They quarrell at the Lords Prayers.*

BUT what need I complaine of their blaſpheming of ſet Prayers? whereas our Lord taught his Diſciples a ſet Forme of prayer, the perfecteſt and exacteſt of all that can bee made, it being compiled by the Son of God, who is the wiſedome of the Father. For perfection, it containeth all that can bee asked, or prayed againſt. For acceptation, it containeth the words of Chriſt the Son of God, *in whom the Father is well pleaſed.*

Theſe Sectaries quarrell at this Prayer, and will not ſay it; as *Barrow* & *Greenwood* affirm it to be abominable, and as loathſome unto God as Swines-fleſh to a Jew.

Apollinarius the Heretick equalled his ſongs with holy Scripture;

ture; but I never heard of any Hereticke that preferr'd his own workes before holy Scripture: Doe not these Hereticks prefer their owne prayers before our Lords? If our Lords Prayer be better then theirs, why doe they not say it according to our Lords Commandement, *Luke* 11? Or if they will pray after the same manner as is commanded, *Matth.* 6. why do they use so many vaine repetitions, there by him forbidden?

I have read that St. *Peter* used no other Prayer at the Communion, but this Prayer which his Master taught him; and the Greeks in *Calabria* used the same: But now it is not used by some at the ministration of the Sacrament. I am sure this Prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect forme which our Lord hath left us, or pray at least-wise after that manner, not using vaine repetitions by him forbidden, as before.

21. *Of the Tyranny and ill-usage of some of them to their Wives and Servants.*

Vid. The prophane schisme of the Brownists, with the impiety, dissentions, lewdnes, and abominable vices of that impure Sect.

MAny there be that are taken in the Briars of this prophane Schisme, that wish they had never met with the Separation of that Schismaticall body, and would flye, so that they might escape without Excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as muffe against it. You may read in the Book called (*The prophane Schisme of the Brownists*) how cruelly also they used their servants for not doing their Taskes; as some they hang up by the hands, and whip them starke naked, being women growne; yea they spare not their Wives, but correct them. Read the storie of *Studley*, and *Mansfield*. It may bee they learnt this of their Patriarch, Father *Browne*, who would curstly correct his old wife, as before.

22. *Their*

22. *There are divers sorts of Separatists.*

THere are divers sorts of these Sectaries; for every day begets a new fancy or opinion, it faring with them usually as with all other Hereticks, who having once forsaken the Truth, wander from one error to another: as Mr. *Smith*, one of their Grandees, from a *Protestant* turned *Brownist*; and from a *Brownist* he turned *Anabaptist*; yea, a *Sebaptist*, and re-baptized himselfe.

The first sort of *Separatists* affirme the abominations of the Church of *England* to be so great, that they will not come within their Church doores to heare any of their Ministers, but betake themselves wholly to their owne Conventicles. The roote of this Sect was one Mr. *Rob. Browne*, before named: from whom are risen many Sects, for every day begets a new fancy and conceit. They say that England was once the Lords wife, but that he hath given her a Bill of divorce and put her away. These deny all communion with her; but private communion with thy hold lawfull with her Members. *Brownists.*

As for the ancient company of Brownists that were under the leading of Master *Browne* himselfe, they were swept away as long by the Testimony of Master *George Johnson*, and not one of them left alive that continued faithfull, but became Apostates.

The second sort of Separatists may be called *Barrowists* from their Protomartyr *Barrow*, whose censures are more desperate then the former, who say that the Church of England is *Sodome*, *Babylon*, and *Ægypt*, and that she was never the Lords wife, nor he her husband; but that she is at the best a murthering step-mother: Therefore they say what communion hath light with darkneſse? Christ with Belial? Beleevers with Indels? And therefore they proclaime the former Sect (for not judging the Church of England so desperately as they judge of) to be partakers of her adulteries, and that they must receive of her plagues. *Barrowists.*

Of this Sect *Barrow* was the Father; afterwards *Greenwood*, *Brewer*, *Bois*, *Rutter*.

Wilkinsonians. A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the spirit that they stoutly affirmed that they were Apostles, as *Peter*, and *Paul*, and the rest; and therefore deny communion with all others that will not give them that Title.

These are termed Anabaptists. A fourth sort of *Brownists*, who say that there is not any one true Church in the world but themselves, because they say, that they are married to Christ by that one true Baptisme which consisteth of persons confessing of faith and their sinnes; and all other *Churches* that baptize Infants are but Synagogues of Satan, and have never made covenant with Christ; and therefore they call the other Brownists for retaining the Baptisme of Children as very a Harlot as *Rome* or the *Church* of *England*. So name they the *Brownists*, *Romes fairest daughter*, and proclaime, that all that will be saved, must come to them to be re-baptized; and condemne all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these there are many Sects and Heresies, you shall finde in the description of the Anabaptists. Many other Sects of Separatists there are, as the *Johnsonians* and their Tenets, who commenced a suit in *Amsterdam* against the *Ainsworthians*, for their Meeting-house or Synagogue granted to the *Brownists*, after *Johnsonians.* the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the *Ainsworthians.* ancient *Brownists*: The *Ainsworthians* answered, that the house belonged to them, they being the true *Brownists*, because they held the ancient faith upon which their Church was grounded, from which Mr. *Johnson* and his company had fallen into Apostasie, and therefore could not bee the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Robinsonians. I might speake also of *Robinson* and his company; which *Robinson* protesteth against both the former, affirming Mr. *Johnsons* company to be bastardly rumagates, miserable guides, engrossers of the keyes, arrogant *Zidkias* laying the corner-stone of Babylon, *Lucians* or scoffing Atheists; Schismaticks, making the Church of God a cypher; a Hang-by wanting an honest heart, like Chancellors and Officials captivating of the *Church*; either

either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more execrable and accursed.

Mr. *Smith* and his Disciples doe at once as it were swallow up all the Separation besides, protesting against their false Constitutions, false Worship, false Ministers, and false Governours.

I might here also set downe the Heresies of Mr. *Thomas Lemar*, described by Mr. *Paget*. with this Title.

The Monster of Lemarisme.

THis Monster is set downe with seven heads.

1. *Mahometanisme*, in that *Lemar* denyed the holy Trinity and eternall God-head of Christ.

2. *Iudaisme*, in affirming that Christ should come shortly in his owne person to reigne here upon earth.

3. *Papisme*, affirming that a meere creature may bee worshipped.

4. *Lutheranisme*, in maintaining the Doctrine of Consubstantiation.

5. *Anabaptisme*, in affirming that Christ took not flesh of the Virgin *Mary*.

6. *Libertinisme*, in holding that there is no visible Church upon earth.

7. *Brownisme*, in holding the Doctrine of Separation. Who can reckon up their opinions, they shifting dayly? Mr. *Hancot* will have a Separation alone.

To confirme their severall Sects and divisions among themselves, I might set down their uncharitable cursing one of another; not to speake of the manifold curses that flew abroad in Mr. *Barrowes* time, nor yet of the manifold curses which the company of *Brownists* remaining in *Lond.* have oft laid upon one another: consider but those that remain in the low Countries. *Their cursing one another.*

Mr. *Iohnson* and his company are now accursed and avoided by Mr. *Ainsworth* and his company; Mr. *Ainsworth* and his company excommunicated by Mr. *Iohnson* and his company. *Prophane schis. page 63.*

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*.

Mr. *Robinson* and his company holding Mr. *Johnson* and his to be in Apostasie,

Prophane Schisme p. 64. And Mr. *Johnson* him againe for taking part in his Schisme against him; and by this reckoning, where is almost one of them free from the curse? As for those straggling Brownists that walke alone; as they avoyd all, so they are avoyded and rejected by all the rest: is not this (saith my Author) a cursing and cursed Sect?

23. *Schisme a great sinne.*

23. *Schisme a great sinne.*

I Could by way of counsell advise these *Separatists* who forsake the Church to consider how great a sin Schisme is, *viz.* greater then murther: a murtherer killeth one man or two, but a Schismatick goeth about, as much as in him lyes, to destroy the Church of God.

Is not the departing from the Church of England, a departing from the Church of God? Let them consider the Church of *Corinth* had many faults in it, as many as the Church of England hath, and as great ones too; and yet was Gods Church for their faults. St. *Paul* blames some there for their civill jars impetuously, thus transferring them and their suits to the Courts of Infidels, 1 *Cor.* 6,7. Others for their wicked connivence and indulgence towards the incestuous, 1 *Cor.* 5. Others for their vile prophaneness in their sacred Assemblies, 1 *Cor.* 11.32. Yea, others for heresie, 1 *Cor.* 15. Would any Brownist think this to be the Church of God, but a Synagogue of Satan? If our Apostle were alive now, (in which more light hath appeared) hee should bee taught by Father *Browne*, and his Disciples to give the Church of *Corinth* a new Title, and not *Paul an Apostle of Jesus Christ to the Church of God in Corinth*. But the example of Christ himself writing to the seven Churches of *Asia* may be our best direction, charging five of them with severall faults, and with crimes of a large size, yet he doth call them Churches.

More-

Moreover, is not the forsaking the Church of God, a forsaking of God himselfe.

And lastly, is not Excommunication one of the greatest punishments of the world, by which a man is cast out of the Church? St. *Paul* calls it a giving to the devill: and do not they in their separation cast themselves out of the Church, and give themselves to the devill? The Lord enlighten them.

24. *How these Sectaries have been punished.*

First, *Browne* their Patriark was taken and laid in the Gaol, and his disciples were made to flye; *Bolton*, whom some would make their Author, dyed as *Judas* did; [a] *Henry Barrow*, Gent. *John Greenwood*, Clerk, two of the Authors of this opinion that set Prayers are abominable; *Daniel Studley* Girdler, *Saxio Billet*, Gent. *Robert Bowly* Fishmonger, were indicted of Felony at the Sessions Hall without New-gate, *London*, before the Lord Major, and the two Lord chiefe Justices of both Benches, and sundry of the Judges, and other Commissioners of *Oyer* and *Terminer*. The said *Barrow* and *Greenwood*, for writing sundry seditious books, tending to the slander of the Queens Majesty and State; *Studley*, *Billet*, and *Bowly* for publishing the said Books, on the three & twentieth day of *March* they were all arraigned at New-gate, and found guilty, and had judgement: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to Tiburne in a Cart, and carried back againe, and were afterwards hanged on the sixt day of *April*.

[a] Howes *Chro.* p. 765.

And about the same time one *Penrie*, a Welch-man, a principall penner and publisher of a Book called *Martine Marprelate*, was apprehended at Stebben-heath, and committed to prison: in the moneth of *May* he was arraigned at the Kings Bench at *Westminster*, condemned of Felony, and afterwards conveyed from the Gaole of the Kings Bench in *Southwarke* to St. *Thomas Waterings*, and there hanged: *Elias Thacker* was hanged at St. *Edmunds-bury* in Suffolk on the fourth of *June*: and *John Copping* on the first of the same moneth, for spreading of certaine

How. *Chron.* p. 766.

taine ſeditious books, penned by one *Robert Browne* againſt the Book of Common-prayer eſtabliſhed by the Lawes of the Realme, their books as many as could be found, were burnt before them: Examples how this Sect was ſuppreſt in Queene *Elizabeths* time are many. They that would know more of theſe Sectaries, let them read theſe Books following.

Firſt, a Book called a diſcovery of *Browniſme*, or a brieſe Declaration of the errors and abominations daily practiſed and encreaſed among the Engliſh Company of the ſeparation, remaining at this preſent at *Amſterdam* in *Holland*, by Mr. *White*.

A Book called the raiſing of the foundation of *Browniſme*, by *S. B.* Printed by *Henr. Windet.* 1588.

A plaine Declaration that our *Browniſts* be full *Donatiſts*, by comparing them together from point to point, out of the writings of St. *Auguſtine*, by *George Gifford*, Miniſter of Gods Word at *Malden*.

An Apology of the Church of *England* againſt the *Browniſts*, written by Dr. *Hall* now Lord Biſhop of *Norwich*.

Mr. *Bernards* Separatiſts Schiſme.

The prophane Schiſme of the *Browniſts* or *Separatiſts*, with the impiety, diſſentions, lewd and abominable vices of that impure Sect, diſcovered by *Chriſtopher Lawne*, *John Fowler*, *Clement Sanders*, and *Robert Bulward*.

Item, A book called the ſhield of defence: written againſt Mr. *de le Cluſe*, in defence of Mr. *Brightman*. Printed 1612.

25. *Mr.* Tho. Scots *deſcription of a* Browniſt.

25. Scots *deſcription of a Browniſt.*

THE Chameleon is in England a *Familiſt*, at Amſterdam a *Browniſt*.

He lives by the aire, and there he builds Caſtles and Churches; none on the earth will pleaſe him: he would be of the triumphant and glorious Church, but not of the terrene Militant Church, which is ſubject to ſtormes, deformities, and many violences and alterations of time: he muſt finde out Sir *Tho. Moores* Utopia, or rather *Plato's* Community, and bee an Elder

Elders there. In this point, and in that of resisting civill Governours, he seems the same with the Romish Catholike. But they are tyed only by the tailes, like *Sampsons* Foxes, their heads like *Ianus*, look divers ways: they are Boutefews, and cary betwixt them a fire-brand to enflame all Christendome: they have in their imaginations an Idea of such a Church, and such keyes as the Romanists madly boast they possesse: but they will not have them the same, not to resemble their fooliish Alchymists: they are both seeking a Philosophers stone, and neglecting the true Elixar the corner-stone; they boast to build gold on the foundation, when what they daub on, is adulterate stuffe beside the foundation: they begger themselves in seeking for wealth abroad, whilst at home they neglect that pearl of inestimable price, for which the wise Merchant gives all that he is worth. If ever I could hear Papist clear the Pope from being Antichrist, and prove he must be one singular person, I would then believe that he should not spring from a Jew of the Tribe of *Dan*, as they fable, but from a promiscuous conjunction betwixt two Fugitives to *Amsterdam* and *Rome*.

26. *Of the Semiseparatists.*

26. *Of the Semiseparatists.*

These halt between two opinions, they are neither wholly for the Separation, nor wholly against it. Master *Jacob* is said to have been of this Sect who are also called *Jacobites*; & therefore in his writings we find that he misliked our Church government: but in his Declaration he affirmeth; Although (saith he) I know they of the separation be very far from being so evill, as commonly they are held to be: yet I deny not but in some matters they are straiter then I wish they were. Howsoever in the point of Separation, I for my part never was, nor am separated from all publike communion with the Congregations of *England*. I acknowledg therefore that in *England* are true visible Churches and Ministers accidentally, yea such as I refuse not to communicate with. For his comming to our church, I hear I once a Minister complaine to mee of Doctor *Bancroft*

Bishop of *Lond.* for not doing that Justice that he would have had him to do upon Mr. *Jacob*, of whom he had complained, (as farre as I remember) for not kneeling at the Communion. This Minister having prosecuted his complaint, and finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deale of paines he had taken in vaine, and asking of the Bishop what he would counsell him to do, who bid him goe home and trouble not himself, but leave such things to his Church-wardens.

There is a sort of *Semi-separatists*, that will heare our Sermons, but not our Common-prayers; and of these you may see every Sunday in our streets, sitting and standing about our doores; who when the Prayers are done, rush into our Churches to hear our Sermons.

Of the Independents.

1. *Why called* Independents.
2. *Their Originall.*
3. *Some of them write and speak against Churches.*
4. *Some against Tithes.*
5. *Would have no set Prayers.*
6. *Nor use the Lords Prayer.*

1. *Why called* Independents.

BEcause they teach that every particular Congregation ought to be governed by its own particular Lawes, without any depending of anyin Ecclesiastical matters, without obligation, acknowledge Classes or Synods for its government and conduct. They call themselves the Congregationall government, as I read. These appellations I heard not of when I began

began to write this Treatiſe. The Author of the *Antidote against Independency* affirmeth, that by eſtabliſhing this government in ſtead of ſuppreſſing Prelacy, we ſhould erect in our kingdome, 9324. Prelates, *viz.* in every Pariſh one.

2. *Their Originall.*

THE firſt man of note that held their opinions, (as Maſter *Edwards* writeth) was one Maſter *Robinſon*, who leaving *Norwich* male-content, became a rigid *Browniſt*; but afterwards by conference with learned men, he was brought to ſome moderation, and writ a Booke recanting ſome of his opinions. This man dying, many of his congregation went from *Leyden* unto *New-England*, and planted at new *Plymouth*, whither they carryed Mr. *Robinſons* opinions, which ſpread far there, and by letters alſo and other means were conveighed into old *England*: and to this purpoſe he citeth a Letter of Mr. *Cottons*.

As the *Browniſts* (ſaith Mr. *Edwards*) growing up, and out of the *Anabaptiſts*, did refine *Anabaptiſme* in many things, ſo the *Independents* have refined *Browniſme* from the groſſeneſſe and rigidneſſe of it in ſome things. *Anſwer to the Apologeticall Narration, pa. 204. 205.*

Yet in ſeparating from Gods Ordinance becauſe of our mixt Congregations: in ſetting up a Church againſt a Church: and in other things doe they not with the *Browniſts* make a rent in Chriſts myſticall body?

3. *Enemies to our Churches.*

THe *Independents* with the *Browniſts*, are enemies to our Churches, the glory of our nation, the monuments of the piety of our Fore-fathers, builded to the honor of Almighty God, and for his ſervice. They call them ſteeple-houſes, as you may read Mr. *Cotton* in one of his Sermons upon the opening of the ſeven Vialls affirmeth. *The ſeventh Viall opened.*

Jehoſaphat (ſaith he) took away the high places and groves out of *Judah*, 2 *Chron.* 17. 6. So when the zeale of God liſteth

up the hearts of the people, then will they not endure a consecrated place in all the world where they come, and when the seventh Viall is powred out, the earth shall be ful of the knowledge of God: then All the Chappels of Ease, Churches of States, and Temples of glory, where the world hath been deluded, they will not leave a stone upon a stone that shall not be throwne downe: though now in some places you may not passe through with a burthen, nor looke upon the wall thereof. *The zeale of the Lord of Hoasts will blow them up, these places will be laid open to the rest of the streets, and become but common soyle, they will not then be regarded, but trampled upon, &c.* I am informed that some preach this Doctrine among us.

4. *Ruine Learning.*

AGaine, to overthrow Learning, they would overthrow the maintenance, *viz.* Tithes appointed by Almighty God for the maintenance of his service: as he appointed a certain time for his service, so a certain part for the maintenance of his service: *viz.* A tenth part which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of the *Julian* Apostate is affirmed to bee greatest of all other: For whereas in other persecutions they kill'd the Priests, *Julian* taking away the maintenance from Gods service, did *occidere Presbyterium* the whole Order.

When I first heard of the name of *Independency*, I confesse I could not well mislike it, knowing the poverty of many Livings within the walls of *London*, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And for example, among others the Tithe of a Parsonage of a learned Doctor (who is accounted one of them) not to bee worth above 20 l. *per annum* towards all charges, and divers others to be of small value: I could not well blame them, if renouncing

renouncing their Tithes, they have deviſed ſome other way to ſubſiſt.

In time of Superſtition the ſaid Living is reported to have beene worth about two hundred pound *per annum*, by reaſon of a gang of filly women with childe to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perſwaded that ſhe could give them eaſie labour: Other Churches had their working Saints that relieved their Parſons, as one could make barren women fruitfull, &c. And for this cauſe the poore Livings in London were ſo highly rated in the Subſidy. And whereas one man had heretofore many Livings, which is now prohibited: As my Predeceſſor had three, *Alballowes* the great, the *Temple*, and *Edmunds* within the line of Communication: And alſo our vailes for Burials and Chriſtnings is in a manner ceaſt, which were a great help too. Should I blame the poore Miniſters to deviſe ſome meanes to have a being? but whereas they gather Congregations among us who are as poor as themſelves, getting our fatteſt ſheep from us, and for other cauſes, I like it not.

5. *Allow no ſet Prayers.*

They allow no ſet Prayers. The Jews uſed ſet Prayers, *Iohns* Diſciples uſed ſet Prayers, and Chriſt gave his Diſciples a ſet form of Prayer, which all Chriſtian Churches in the world generally uſe. Maſter *Calvin* alleadgeth three reaſons for the maintaining of ſet prayers. Firſt, to provide for the weakneſſe of ſome Miniſters. Secondly, that there might be a generall conſent & agreement in all Churches. Thirdly, to croſſe the liberty of ſome Miniſters, who affect novelties: and therefore it behoveth to have a ſet Catechiſme, a ſet form of adminiſtring the Sacrament, a ſet forme of publike prayers.

For taking too much liberty in their praying, I have had too much ſenſe, being deprecated or execrated by ſome of them, yea even in mine own Church, in my owne Pulpit, and in my own hearing, as before.

6. Vſe not the Lords Prayer.

One of the characters of the Independents.

AGaine, ſome of them will not uſe the Lords Prayer, preferring their own before it. If the Lords Prayer be more perfect then theirs, why do they not uſe it, but abuſe the people, uſing their own imperfect prayers, & omitting our Lords perfect prayer commanded by him to be uſed?

I marvaile why they will ſay Pau's Prayer. The grace of our Lord Jeſus Chriſt, the love of God the Father, &c. & not ſay the Lords Prayer.

I have read that *Apollinaris* the Heretique equalled his writings with the holy Scriptures, but preferred them not as theſe ſeem to do, in omitting Chriſts Prayer commanded to be uſed, and uſing their own, as before.

To conclude, my prayer to God is, that God would give them grace to uſe their gifts that he hath given them to edification, and not to make a rent in his Church.

The common tenets of the Independents, you ſhall finde enumerated by Mr. *Baily* in his learned Diſſwaſive from the Errors of this time: ſome of which I will briefly ſet down.

Chap. 6. page 101. Of the Church.

They acknowledge the reformed Churches for true Churches, and yet ſeparate from them all, refuſing all Church Communion and member-ſhip with any of them.

They can take into their Churches without ſcruple *Anabaptiſts*, *Antinomians*, who both in life and doctrine have evident blots, ſo that they be zealous and ſerviceable for their wayes.

They preach and pray in our Churches as they would doe among Pagans, only as gifted men, to gather materialls for their new Churches.

They take the power of gathering and erecting Churches both from the Magiſtrates and Miniſters, placing it only in the hands of a few private Chriſtians who are willing to make a Church Covenant, and this power they give to ſeven or three: and to theſe alſo they give power of election, ordination, depoſition, excommunication, even of all their Officers, and final determination of all eccleſiaſticall cauſes.

The common tenet of New England is, that the people alone have all the power, and that where there is cauſe, may excommunicate all their Officers.

The

The Synod of *New-England* maketh not onely the fraternity (but, as they ſpeak) the ſorority to be the ſubject of the private power of the keyes. My Author writeth that a woman was founder of Mr. *Simpſons* Church at *Roterdam*, and that a woman led away Mr. *Cotton*, & with him a great number of the beſt note in *New-England*, towards the vileſt errors and to the brinke of a new ſeparation: Yet none in *Holland* did ever give unto women power of debating in the face of the Congregation, determining Eccleſiaſticall cauſes, in which our *London Independents* exceed all their Brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers doe not cenſure their owne members, all the aſſemblies in the world may not attempt to cenſure any of them, although they doe corrupt a whole nation, with vile hereſies or groſſe vices.

The Independents doe advance their fancies, to as high a pitch as the Browniſts: They put in theſe things the very kingdome of Chriſt, and all their oppoſites, they call enemies to Chriſts Kingdom: They allow Independency to be a beginning, and a part of that glorious kingdome, which Chriſt for a thouſand years is to enjoy upon earth.

Concerning the worſhip of God, and other heads of Divinity, whatſoever crotchets the *Browniſts* have falne into, the *Independents* punctually follow the moſt and the worſt of them.

For the marriage bleſſing, they applaud the Browniſts Doctrine, they ſend it from the Church to the Towne-houſe. The prince of the *Independents* Miniſters now at *London* have been married by the Magiſtrate.

Concerning Divorces, Mr. *Milton* permits a man to put away his wife upon his meere pleaſure, without any fault in her, but for any diſlike, or diſparity of nature.

Mr. *Gorting* and his company teach, that a woman may put away her husband, if he will not follow her in a new Church way which ſhe pleaſeth to embrace.

They are againſt all Church-Directories, the Circumſtances of Gods Worſhip, the common names of the dayes of the week, the moneths of the yeare, of many Churches and Cities

of

of the land are as unlawfull to them as to the Brownists.

All Tithes and set maintenances of Ministers they cry down, but a voluntary contribution for the maintenance of all thier Officers they presse to a high proportion with the evident prejudice of the poore.

In their solemne worship oft-times they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalme, and another to blesse the people.

In ordering the parts of their worship, they take it for an Apostolike constitution, to begin first of all with a solemne prayer for the King and the Church, applying the words of the Apostle against the meer scope of the Text.

After the prayer, the Doctor proceedeth to read and expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks, who will not be tyed to a Text.

About prophesying after Sermon, they agree with the *Brownists*, permitting any man whom they take to be gifted, publikely to expound and apply Scripture, to pray, and to blesse the people.

When the exercise of prophesie is ended, they use an ordinance of questioning the Preacher, & Prophets about any point of Doctrine.

For Psalms some will have none at all in the time of publike judgments, others will not permit women to sing in the Church. At *Arnheim* they had a singing Prophet, who singed an hymne of his owne making in the midst of the silent Congregation.

They grant the lawfulnesse of set prayer in divers places: yet at *London* their practise is constantly to forget the Lords prayer.

They will have none to be baptized but the children of their own members, by which they put all *England*, but a very few, into the state of *Pagans*.

They open a door to *Anabaptisme*, 1. requiring in all that are to be baptized a reall holinesse, which in no Infant with any certainty can be found. 2. They esteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptisme* a tolerable error

rotten contrary to the practise of *Brownists* and their Brethren of *New England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They do not communicate once a moneth as in *New England*, but once every Lords day; too much like the daily Masses of the Church of *Rome*.

They have no preparation of the flocke before, no Sermon in the week before, nor as much as warning nor catechiſing among them.

When they come to the action, there is no more but one little diſcourſe, and one ſhort prayer of the Miniſter all the time of the participation. There is nothing in the Congregation but a dumbe ſilence, no reading, no exhortation, no Pſalme.

The new *Engliſh* do account ſitting at Table not only to be neceſſary, but to be part of our imitation of Chriſt, and a right ſignificant: But the *Independents* at *London* do vehemently contend for the needleſneſſe of any to come to the Table. The *Brownists* of *Amſterdam* have no Table at all: they ſend the Elements from the Pulpit by the Deacon to the Congregation.

They teach all outward ſignes of worſhip in the time of the adminiſtration to be Idolatrie, and hereupon declare the neceſſity of all men to keep on their hats.

After the Worſhip is ended, the Congregation is not diſmiſſed, but be preſent to hear, judg and avow at every act of Diſcipline.

They are much for private meetings, in which they uſually frame the members of other mens Congregations into their new mold, which the *Brownists* and they of *New England* have relinquiſhed, having felt the bitter fruits of ſuch meetings.

They flatter the Magiſtrate, and ſlander the reformed Churches without cauſe.

Some of them are for the abolition of all Magiſtracy, denying them any power over the godly, and others have denyed the lawfulneſſe of Magiſtracy.

They give to their Miniſters power to ſit in Civill Courts, and to voice in the election of the Magiſtrates.

They offer to perſwade the Magiſtrate contradictory principles according to their own intereſt. In New *England* they perſwade the Magiſtrates to kill all Idolaters and Hereticks, even whole Cities, men, women and children: But here they deny the Magiſtrate all power to lay the laſt reſtraint upon the groſſeſt Idolaters, Apoſtates, Blaſphemers, or the greateſt enemies of Religion.

To conclude, *Independency* is much more dangerous then *Browniſme*, ſome of them have a touch of the *Arminianiſme* in the reall ſanctification of all baptized Infants: others of the *Enthuſiaſms* in their contemplation of God without Scripture: others of the *Libertines* blaſpheming God as the Author of the ſinfulneſſe of ſinne, of the *Arminian* reprobation: A fourth hold *Antinomian*, *Montaniſticke* and *Familiſticke* Tenets: The whole Citie hath been filled theſe many years with the noyſe of the *Socinianiſme* of a fift, many of them are paſſionate for a full libertie of all Religions in every State. The Apologiſts declare that they would have none caſt out of the Church for errours which are not fundamentall, and how farre they can extend this principle, who knoweth? It would ſeeme that all the errours before named which doe or have lodged in their prime Leaders without any cenſure to this day, muſt bee taken within the compaſſe of errours tolerable. And *Arminian*, *Socinian*, *Anabaptiſticke*, *Antinomian*, *Familiſticke*, *Enthuſiaſticke* Errours declared not to bee fundamentall, and tolerable in a Church.

What ſhall wee ſay of moſt of the Popiſh Tenets that are no wayes ſo groſſe? *Spalata* and others have gone about to prove that none of all the Popiſh Errours were fundamentall: And the Remonſtrant Apologiſts labour to free the greateſt Hereſies, ſuch as *Arrianiſme* of olde and *Vorſtianiſme* of late from that Infamie.

An

An Extract of the acts of the Nationall Synod of the reformed Churches of France, assembled by the Kings permission at *Charantown*, Anno 1644. 26. *December*, and dayes following.

UPon what hath been reported by the Commissioners of the Maritime Provinces, that divers comming from Forreign Countries, and who goe under the name of *Independents*, because they teach that every particular Congregation ought to be governed by its particular Lawes, without any depending of any in Ecclesiasticall matters, and without any obligation to acknowledg the Authority of *Colloquies*, or *Classes* and *Synods* for its government and conduct, setling their abode in this Kingdome, and hereafter they might cause here amongst us many great inconveniences, if in due time there were not order taken, the Assembly fearing least the contagion of this poyson gaining ground insensibly, should throw trouble and disorder among us; and judging the said Sect of *Independents* to be not onely prejudiciall to the Church of God, in so far, that it endeavours to bring in *Confusion*, opening a gate to all kind of Singularities and Extravagancies, and taking away all meanes of any remedie to the evill, but also most dangerous to the State, where (if it had place) there might as many Religions set up, as there be parishes or particular Congregations, doth enjoyne to all the Provinces, and particularly to the Maritimes, to take heed that the evill take no foote in this Kingdome, to the end that Peace and Uniformity as well in Religion as in discipline, may be inviolably preserved; & that thing be brought in amongst us, which may alter in any kinde the service due unto their Majesties.

Gattissole Moderator.
Basnage Adjoynt.
Blondell Secretary.
Le Coq. Secretary.

You may read Doctor *Stewards* Book, wherein is set down the judgment of the Reformed Churches of *France*, *Switzerland*, *Geneva*, &c.

Concerning *Independents*, who condemn them with an unanimous consent.

Of the Familists.

THis Sect of the *Family of Love* is one of the most erroneous and dangerous Sects that ever was.

The *Family of Love* are so called, because they will admit none common among them: their love is so great that they may joyne with any Congregation, and live under obedience to any Magistrate, be he never so ungodly: and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jewes* in some things, with the *Donatists*, *Pelagians*, *Libertines*, *Arians*, and *Anabaptists*: in many things with the *Papists*, in few with the *Protestants*.

In describing of this Sect I purpose to set down:

1. *Their Originall or Authors.*
2. *Their horrible blasphemies.*
3. *Their Confession of Faith or Creed.*
4. *Their Conversations.*
5. *Their severall sorts.*
6. *How to discover one of this Sect.*
7. *The abjuration of certain* Familists *at* Pauls Cross.

THe first Author was one * *David George* of *Delfe*, who fled out of *Holland* to *Basil*, giving it out that hee was banished out of the low Countreys: he changed his name, called himself *John of Bridges*, he affirmed that he was that right *David* that was

* *The History of* David George *is written by his sonne in law* Nich. Blesdike, *and published by* Jacob Beeb, *Printer at Daventry*, 1633. *His doctrine is set downe in* 31. *Articles in the same booke.*

was sent from God, and should restore againe the Kingdome of Israel. He wrote divers books, as one called the *Wonder-book*: he broached his damnable heresies: as

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himselfe were not sufficient to salvation, but only to keep the people in good order til the comming of *David George*; but his doctrine was able to save all those that put their trust in him.

2. That he was the right Messias, the beloved Son of the Father, not born of the flesh, but of the holy Ghost, and that when Christ was dead according to the flesh, the Spirit of Christ was left by the Fathers appointment untill the comming of this *David George*, and given him.

3. That he would set up the true house of *David*, and the children of *Levi* must raise the Tabernacle of God through the Spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world to come. He dyed the 16. of *Aug.* 1556. at which his Disciples were much dismayed, for he promised them that he should not dye; or if hee did that he should rise againe, and fulfill all his former promises; whereupon some forsook his heresies. The Magistrates being enformed of his doctrine and manners, caused his house & the houses of such as were suspected to hold such errours, to be searched, his books to be burnt, forfeiting his goods and lands to the use of the Town, causing his followers to recant.

After him rose one *Henry Nicholas* borne in *Amsterdam*, a Town in *Holland*, of many called *Henry* of *Amsterdam*, who took upon him to maintain the same doctrine, yet not in the name of *David*, but in his own name, as a Prophet sent to rebuke the world of sin and iniquity, naming himselfe *restaurator mundi*, the restorer of the world. *Henrie Nicholas.*

Mr. *Jessop* describeth *H. N.* after this manner, *page* 89. They call him the new man, or the holy nature, or holinesse which they make to be Christ, and sin to be Antichrist, because it is opposite to Christ. They say that when *Adam* sinned, then Christ was killed, and Antichrist came to live. *Discovery of the errours of the Anabaptists page* 89

They teach the same perfection of holinesse which *Adam* had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by St. *Paul*, 1 *Cor.* 15. and this Prophesie, then shall be fulfilled the saying which is written; *O death where is thy sting? O grave where is thy victory?* is fulfilled in them; and they deny all other resurrection of the body to be after this life. They will have this blasphemer *H. N.* to be the Son of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judgement is already come, and that *H. N.* judgeth the world now by his Doctrine; so that whosoever doth not obey his Gospel (in time) shall be rooted out of the world, & that this Family of Love shall inherit and inhabit the earth for ever world without end: onely they say they shall dye in the body, as now men doe, and their soules goe to heaven, but their Posterities shall continue for ever. This deceiver describeth eight through-breakings of the light, (as he termeth them) to have been in eight severall times, from *Adam* to the time that now is, which (as he saith) have exceeded each other. The seventh he alloweth Jesus Christ to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his owne to be the eight and last and greatest, and the perfection of all, in and by which Christ is perfected, meaning holinesse; he maketh every one of his Family of Love to bee Christ; yea, and God, and himselfe God, and Christ in a more excellent manner, saying that he is godded with God, and co-deified with him, and that God is hominified with him. These horrible blasphemies with divers others, doth this *H.N.* and his Family teach to be the everlasting Gospel: which the Angel is said to preach in the *Rev.* 11. 15. They professe greater love to the Church of *Rome*, and to all her Idolatries and superstitions, then they doe to any Church whatsoever, except themselves.

They wickedly abuse these words of Christ; *I must walk to day, to morrow, and the third day I shall be perfected*: and say, that by to day is meant the time of Jesus Christ his Apostles: and by to morrow, all the time of the Religion of the Church of *Rome*:

Rome: and by their third day, this their day of *H. N.* and his Family, wherein they will have Christ to bee perfected. And they doe compare all the whole religion of the Church of *Rome* to the Law of *Moses*, affirming, that as God did teach his people by these shadowes and types, till Jesus Christ came; so hee hath taught the world ever since by the Images, Sacrifices, and Heathen Rites of the Church of *Rome*, till this wretch *H. N.* came, and now he must bee the onely chiefe Teacher, Gods obedient man, yea his Son, (as they blasphemously call him) hee by his Gospel must make all things perfect.

One *Christopher Viret*, a Joyner dwelling in *Southwarke*, who had been in Q. *Maries* daies an *Arrian*, being infected with *Hen. Nicolas* his Doctrine, poisoned first the English with this heresie: he translated out of *Dutch* into *English* divers of the books of *H. Nicolas*, as *Evangelium Regni*, *The prophesie of the Spirit of Love*, *The Glasse of righteousnesse*: out of which and others these errors are collected. *Christopher Viret.*

2. *Their blasphemous Errors.*

1. Concerning God] That there is none other Deity belonging unto God, but such as men are partakers of in this life.

2. Concerning Christ] 1. That Christ is not God. 2. Christ is not one man; but an estate and condition in men common to so many as have received *H. N.* his doctrine, &c.

3. Of *Adam*] That *Adam* was all that God was; and God all that *Adam* was, &c. *Knewst. p. 24*

4. Concerning Baptisme] That no man should be baptized untill he was 30 yeares old.

5. Concerning the Word] That there was never truth preached since the Apostles time before *H. N.*

6. Concerning the Resurrection] 1. The resurrection of the body is a rising from sin and wickednesse. 2. That the dead shall rise and live in *H. N.* and in the illuminated Elders everlastingly.

7. Concerning the day of Judgement] 1. That the day of Judgement is in this life. 2. That the joyes of heaven are here upon earth.

8. Con-

8. Concerning marriage.] The marriage of such as are not enlightned with true faith is filthy and polluted, and to be reputed for whoredome.

9. Concerning *Henry Nicolas*] 1. he is raised by the highest God from the dead. 2. He can no more erre then *Moses* or Christ, &c. 3. He is the true Prophet of God, sent to blow the last Trumpet of Doctrine which shall be published upon earth. 4. That he onely knoweth the true sense of Scripture. 5. That his books are of equall authority with the holy Scripture.

Knewst. p. 27. Through the service of *H. N.* his holy and gracious word, and our obedience thereunto; we are led of the Father to the love of Jesus Christ. 6. That the Scriptures are fulfilled in *H. N.* and his family. 7. *H. N.* knoweth the secrets of our hearts. 8. That all men must submit themselves to the godly wisedome of *H. N.* &c.

Knewst fol. 15. 10. Concerning their illuminated Elders and family.] 1. All illuminated Elders are godded with God, or deified; and God them hominified, or become man. 2. The young Disciples are *Adams*, and the illuminated Elders Christs. 3. The eldest Father of the Family is Christ himselfe. 4. That the estate of all such as are not of this Sect is a false being, the Antichrist, the wicked spirit, the kingdome of hell, and the devill himselfe. 5. The Family of Love is perfect in this life; and therefore that they must not pray for forgivenesse of sinnes. 6. That their illuminated Elders doe not sinne. 7. They may joyne with any Congregation, and Church, and live under the obedience of any Magistrate though never so ungodly. 8. Whatsoever is taught by any other then by their illuminated Elders is false: Such as despise their Family shal be consumed with everlasting fire.

Moreover they hold;

1. That he who is one of their Congregation is either as perfect as Christ, or else a very devill.

2. That it is lawfull to doe whatsoever the higher Powers command to be done, though it be done against the commandement of God.

3. That it is ridiculous to say, God the Father, God the Son, God the holy Ghost; as though by saying these words, they should affirme to be three Gods. 4. That

4. That every man ought first to be in an error before hee can come to the knowledge of the truth.

5. That heaven and hell are present in this world among us, and that there is none other.

6. That they are bound to give almes to none other persons but to those of their Sect, and if they otherwise doe, they give their Almes to the devill.

7. That they ought not to bury their dead: because it is said, *let the dead bury their dead.*

8. That none ought to receive their Sacraments before he receiveth their whole Ordinances, as first hee must be admitted with a kisse, then his feet must be washed, then hands laid on him, and so received.

9. That the Angels *Raphael* and *Gabriel*, and others were borne of a woman.

10. That they ought not to say *Davids* Psalmes as Prayers, being righteous, and without sinne.

11. That there ought to be no Sabbath day, but that all should be alike.

12. That Christ is come forth of the flesh as he came forth of the Virgin MARY.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is possible to be kept of every man that will endeavour himselfe thereto.

15. That it is expedient that they should make manifest their whole heart, with all their counsels, mindes, wills, and thoughts, together with all their doings, dealings, and exercises naked and bare before the children of the Family of Love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their Doctrine is perverse, blasphemous, and erroneous: it openeth a doore to all wickednesse, turning Religion upside-down, building heaven here upon earth, making *God* man, & man God, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jest of the Gospel of Jesus Christ, leaving no manner of sinne uncommitted, and yet affirming they sinne not at all: for venome and poyson which

will bring present death to the soule, he hath dispersed over every member and Article of the Belieſe, ſo univerſall is the poyſon of his opinion, as you may ſee in their confeſſion ſet down by Mr. *Knewſtub*.

3. *The Confeſſion of* Familiſts.

I *Doe believe in God the Father Almighty, maker of heaven and earth.* They ſay the ſame is a true living God, a mighty Spirit, a perfect cleare light, a true being, and that the ſame being is God, the Fathers name, and his love it ſelfe. And they perſwade their good willing ones, that by the belieſe of this Article, which they call the Baptiſme in the Fathers name, that here and now they doe attaine to the perfect obedience of the Law of God, and of the belieſe of Jeſus Chriſt, and love of the holy Ghoſt, which they make to be all one with the perfect righteouſneſſe of the Law.

2. *And in Jeſus Chriſt his only Sonne our Lord.* Some of theſe words they alter, for in ſtead of *his onely Son*, they ſay *the only Son of God, &c.* Whereby Jeſus the only Son, I meane, righteouſneſſe: for there is their generall Tenet and concluſion, that Righteouſneſſe is Chriſt, and Sin is Antichriſt. The ſeed of the woman is righteouſneſſe and holineſſe, and the ſeed of the Serpent is ſin, turning the perſon of Chriſt into equality.

3. *Which was conceived of the holy Ghoſt, born of the Virgin Mary.* As we confeſſe the thing done, ſo we ſpeake of the preſent time as of the thing doing, ſaying, which is conceived of the holy Ghoſt, meaning, every one that comes to take in their Belieſe (as they term it) *is then conceived of the holy Ghoſt, & born of the Virgin Mary*, calling the conception of their fancy the firſt or Virgins eſtate of Infancy, ſo making the Article intend all and every one of them in generall, and not one in particular, as we beleeve.

4. *Suffered under* Pontius Pilate, *was crucified, dead and buried, and deſcended into hell.* In the former Article they confeſſe the conception and birth of the bleſſed ſeed of *Abraham* according

ding to the Promises, and here they beleeve their sufferings according to the Scripture. And Jesus Christ is borne and conceived in themselves under *Pontius Pilate*, and so is incorporated into the death of his Crosse, and this they call the Baptisme under the obedience of the Beliefe in the name of the Son; and they say, they bury through his belief, the old Man, which state they call the youth or young man; the renewing of the Spirit in an upright life, wherein this Article both of suffering, crucifying, death and buriall, and descension into hell, are fulfilled in them: the rest you may see in *Mr. Knewstub*.

They affirme sinne to be Antichrist, and righteousnesse to be Christ, turning Christ and Antichrist from persons into qualities, making Christ a meer fiction or phantasie. They do acknowledg no more Jesus Christ to bee the Saviour of the World, then any of them are, who have taken in the light as they use to speake: and upon this ground professe that every one of their abominations are conceived by the holy Ghost, borne of the Virgin *Mary*, suffered under *Pontius Pilate*, are crucified, &c.

4. *Their lewd Conversations.*

OF this holy Family we read, that most shamefull corruption of life hath always followed corruption of doctrine, as *Rom.* 1. 24. *God gave them up to their owne hearts lusts, to uncleanesse, to defile their owne bodies between themselves, which turned the truth of God into a lye.*

They are like *Priscillianus* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the Word by allegories, as also the monstrous opinion that perjury and lying was lawfull, and to be done with a good conscience to conceale Religion.

Priscillianus (saith *Daneus*) was put to death at *Treversa* a City of *Germany*, confessing at his death what shamefull villanies he had committed with the women of his Sect. *Enoch Clapham.*

The Familists talke of love, and being in love, and nothing

thing but love; but their love turneth unto luſt, as one writeth of them.

Hen. Nicholas, as I finde written, had in his houſe three women apparelled alike; the one he affirmed to be his wife, the other his ſiſter, the other his couſin: which couſin of his falling ſick, and doubtful of her life, confeſſed to her neighbours, who reſorted to her in her ſickneſſe, that *H.N.* had often abuſed her body, and made her believe that ſhe ſhould never dye. Complaint thereof being made to the Governour, he came to the houſe to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were ſeized upon, and caried to the Caſtle in *Embden*, in the yeare of our Lord 1556. and in the 57 year of his age.

5. *Of divers ſorts of Familiſts.*

Doct. Denisons white Wolfe. page 38.

1. *Caſtalian Order.*

OF the Caſtalian Order, which diſſent from the doctrine of the Church of *England*, oppoſing in every ſyllable, and yet being notorious hypocrites, if they be never ſo little queſtioned, wil make ſhew by outward ſeeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this world.

Who tearm themſelves Eagles, Angels, and Arch-angels, Lambs and Doves, &c. who hope in a ſhort time to be inſpired with light & illumination, as ever *Paul* or any Prophets were, which allegorize the places of Scripture concerning Chriſt, denying indeed that there was ever any ſuch man as Chriſt, dreaming only of a ſanctifying Chriſt, & abhorring a juſtifying Saviour, expecting ſalvation by their own works, although they be known to be corrupt workers both in their calling and Families, holding that Turkes and Pagans may be ſaved if they live well, although they never heard of Chriſt.

2. *Grindletonian.*

Of the Grindletonian Familiſts, *who hold:*

1. That the Scriptures are but for Novices.
2. The Sabbath to be obſerved but as a Lecture-day.

3. To

3. To pray for the pardon of ſin after he is aſſured of Gods love, is to offer Chriſt againe.

4. That their Spirit is not to be tryed by the Scripture, but the Scripture by their Spirit.

5. That we muſt not goe by Motives, but by Motions.

6. That when God comes to dwel in a man he ſo filleth the ſoule, that there is no more ſinfull luſting.

7. That they ſee no reaſon why Miniſters ſhould ſpeake againſt the ſins of the wicked, ſeeing the wicked men can doe nothing but ſin.

8. Which boaſt & thank God that they have eaſt off praying in their Families, repeating of Sermons, & ſuch like things long agoe.

9. Which ſcoffe at ſuch as make conſcience of words, with many other pernicious points.

3. Of a third ſort, *Familiſts* of the Mountains, who ſay that they have cleane vanquiſhed the Divell, and are pure from all ſin, and never ſo much as once tempted to doubt of their ſpirituall eſtate. 3. *Of the Mountaines.*

4. Of a fourth ſort, *Familiſts* of the Vallies, who bring in their damnable doctrine, with fair pretences of weeping, ſighing, & lifting up their eys to heaven, of patience, of a ſmooth carriage, and the like. 4. *Of the Vallies.*

5. *Familiſts* of the ſcattered flock, who ſeduce by pretending themſelves to be of them which fear the Lord when they are nothing leſſe. 5. *Of the ſcattered flocke.*

6. *Familiſts* of *Caps* Order, and of other ranks. 6. Caps *Order.*

6. *How to diſcover* Familiſts.

THey are (ſaith my Author) at this preſent ſo cloſe & cunning, that they can cary themſelves, being directed thereunto by their Mr. *H. N.* that ye ſhall hardly ever find them out. They wil profeſs to agree in al things with the Church of *England*, and alſo with the Church of *Rome*. If they ſhould be examined by them only, they wil not lightly deny their Mr. *Henr. Nicholas*, nor ſpeak evill of him, nor of his writings, if they

ſhould be put to it, and there is no way but this to diſcover them. I ſay, to put them to the denyall and abjuring of him and his writings, and to pronounce him a Blaſphemer, and his doctrines blaſphemous: this they will hardly doe, unleſſe they be not yet fully his Diſciples.

4. *The abjuring of certaine* Familiſts.

How. *Chron.* THE 12. of *June* 1575. ſtood at *Pauls* Croſſe five perſons, Engliſh-men, of the Sect termed the Family of Love, who there confeſſed themſelves utterly to deteſt as well the Author of that Sect *H. N.* as all his damnable errors and hereſies. Mr. *John Knewſtub* hath written a confutation of the monſtrous and horrible hereſies of the Family of Love, Printed by *Thomas Dawſon.* 1575.

Of the Adamites.

AN old Hereſie, of which St. *Auguſtine* maketh mention, but renewed by the *Anabaptiſts*. In the aſſembly of the *Adamites* men and women pray naked, celebrated the holy Communion naked, heare Sermons naked. Theſe hereticks had their Conventicles in ſubterranean places, called *Hypocauſta*, becauſe that under the place of their meetings a Furnace of fire was kindled to warme the place of their Conventions; for they uncloathed themſelves when they entred into it, and ſtood naked both men and women, according to the ſimilitude of *Adam*, and *Eve* before their fall. They call the place of their meeting *Paradiſe*.

Lamb. Horton. p. 53. I read in the Hiſtory of the *Anabaptiſts*, page 42. That in *Amſterdam*, in a houſe ſeven men and five women had a meeting: one of them called *Theodoret*, a Tailor, who bore himſelfe a Prophet, fell flat on the ground, prayed with ſuch vehe-

vehemency, that he ſcared all the aſſiſtants, and riſing as if it were out of an extaſie, *I have ſeen* (ſaid he) *God in his Majeſty, and have ſpoken with him: I was taken up into heaven, then I deſcended into hell, and there ſearched every corner: the great day of the laſt judgement is comming.* At night they met againe in the ſame place, and after foure houres ſpent in praying and teaching, the Prophet being armed, diſarmeth himſelfe, and putteth off his garments to his ſhirt, and throweth them in the fire: then hee commandeth the Company in authority of a Prophet to doe the like, and ſo they did, women and all, leaving not ſo much as a hairelace to tye up their ſcattered haire, no covering to the body, no ſhelter, (for ſo was the Prophets pleaſure, that they ſhould caſt away all that came out of the earth, and burne it as a Sacrifice of ſweet ſavour unto God: yet you may think (ſaith my Author) that the burning of ſo many cloathes yeelded no very ſweet ſavour, for it was ſuch as awaked the Miſtris of the houſe, that knew nothing of the meeting, and made her ariſe to ſeek where this burning was, for the ſmell made her afraid that the fire was in her ſhop which was of wollen Drapery. Being come to the place, ſhee ſaw eleven naked bodies, and the Prophet commanded her to put off her Cloathes and put them in the fire, which ſhee did: Then the Prophet commanded them all to follow him, and doe as hee ſhould doe, and ſo ruſhed into the ſtreet ſtarke naked, and all his Diſciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the divine vengeance*, whereby they put the whole Towne into an uproare; the people thinking that the Towne was ſurprized by ſome enemy: They were all taken but one woman that ſlipt out of the way, and brought before the Magiſtrate: and as they ſtood all naked in a full Court, they could never be perſwaded neither by command nor threatning to put on garments which they offered them, ſaying, that they muſt have no covering, for they were the naked truth: they were kept a while in priſon untill the great conſpiracie in *Amſterdam* by the *Anabaptiſts* when they went about to

ſurpriſe

ſurpriſe the Towne, and then they were executed. The Miſtris of the houſe where the Conventicle was kept was hanged before her owne doore.

Of the Adamites in Bohemia.

Bonfin. decad. 3. lib. 2. page. 390. Gaſtius page 222.

WHereas *Bohemia* is like *Africa*, alwayes bringing forth ſome new thing: an hereſie (ſaith he) far greater then the former, aroſe there, viz. of the *Adamites*. A certain Piccard paſſing over the Rhene, came out of the low Countries into *Bohemia*, who with craft and with deluſion deceiving many, gathered a multitude of followers, and taking an Iſland in the Luſmiſious Lake, he lived there, profeſſing himſelfe to be the Son of God; he taught his Sect to go naked, and to call him *Adam*, and to uſe promiſcuous marriages, and for their luſt every one to take a woman, and to bring her before the Prelate, ſaying, *My fleſh doth wax hot upon this woman:* unto whom *Adam* anſwered, *encreaſe and multiply*. This man called all other men ſlaves, and himſelfe, and they that were of his Sect, freemen: Forty of this Sect with their ſwords drawne, ſet upon the Village adjoyning to them, and killed about two hundred husband-men, whom they called the children of the devill: when theſe things were come to the eares of *Ziſca*, the Adamites were all ſlaine, but two men, who were left to declare and make knowne to the world their ſuperſtitions, with the women, who declared that all that wore Cloathes, and eſpecially Breeches, were by no meanes Free-men. Theſe Women were committed to priſon, and afterwards for their obſtinacy in their errors they were burnt. They did undergoe their puniſhment with great alacrity, ſinging and laughing in the fire.

Of

Of Antinomians.

In deſcribing of theſe Sectaries I purpoſe to ſet downe:

1. *The Originall of the Antinomians.*
2. *Their Errours.*
3. *The firſt Antinomian in England.*
4. *The opinions of our Moderne Antinomians.*
5. *The ſtirres raiſed up by the Antinomians in* New-England, *and their baniſhing from thence.*

1. *The Originall of the Antinomians.*

THE *Antinomians* are ſo called, becauſe they would have the Law aboliſhed in the light of the Goſpel.

The Author of this Sect *Pontanus* affirmeth to be one *John Agricola* of *Iſleby*, who broacht his errours about the yeare of our Lord, 1535.

2. *The Errors of the Antinomians.*

Pontanus in his Catalogue of Hereticks ſetteth down theſe following.

1. They pretend the Law not to be given to Chriſtian men.
2. The Law to pertain to the Court, and not to the Goſpel.
3. The ten Commandements not to be taught in the *Church*, becauſe they that are regenerate need not the Law, becauſe they doe that duty willingly, being led by the Spirit.

4. There to be no need of the Law to any part of our Conversion.

5. It is sufficient for a wicked man to beleeve, and not to doubt of his salvation.

6. Our Faith and Religion to have been unknowne to *Moses*.

7. Neither good works profit to salvation, neither ill works can doe any hurt.

8. That a Christian man cannot be knowne by his works.

9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.

3. *The first Antinomian in* England.

THE first *Antinomian* among us, (that I can heare of) was one Master *John Eaton*, who had been a Scholler of mine, and afterwards was Curate to Mr. *Wright*, Parson of *Katherine Colemar* neare *Algate*; he was for his errours imprisoned in the Gate-house at Westminster. There is a Book set forth in his name, called, *The Hony-comb of free justification by Christ alone*, collected (as he pretendeth) out of the meere authority of Scriptures, and common and unanimous consent of the faithfull Interpreters of Gods mysteries upon the same: the maine subject of which book is to prove that *God doth not, will not, nor cannot see any sin in any of his justified children.*

To prove the point above named, he maketh a distribution of justified persons in regard of their estate, according to three distinct times: the time of the Law, the time of *John Baptist*, and the time of the Gospel; the first glorious, the second more glorious, the third most glorious.

Honey comb. cap. 1. p. 38. The first time of the Law was glorious (saith he) because Jesus Christ was in it, and glorious things are spoken of the City of God that then was, yet Christ & those glorious things were then vailed & greatly obscured with the bondage, terrors, & legall government, not only of the Ceremonial Law, (as the Papists hold) but also of the Morall Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The

The ſecond time between the Law and the Goſpel, to wit, the time of *John Baptiſt*, continuing to the death of Chriſt, was more glorious then the former; becauſe in it the former legall ſeverity that then lay upon the children of God, began then to ſlack and ceaſe; for although *John* laid open their ſins, and the danger of them, yet we read not of any puniſhment inflicted on Gods children. *Page* 102. *Page* 103.

The 3d. time the moſt glorious, is ſince *Chriſt* groaned out his bloud and life upon the Croſſe, by which ſin it ſelf, and guilt, and puniſhment are ſo utterly and infinitely aboliſhed, that there is no ſin in the *Church* of God, and that now God ſees no ſin in us: and whoſoever beleeveth not this poynt is undoubtedly damned. *Page* 106.

To the ſtrengthening of this his fiction he abuſes divers places of *Luther*, *Calvin*, and others, who (in all likely-hood) never once dreamed of this fancy. And them that are contrary to this his opinion, he loadeth with opprobrious imputation, and vile aſperſions, beſmearing them with his *Honey-comb*: for his errors Mr. *Eaton* was impriſoned in the Gate-houſe, as before. *Page* 108. *Page* 44,45,54

4. *Of the Errors of our moderne Antinomians.*

THe *Antinomians* will ſay that *Eaton* is dead, and that his errors dyed with him: whatſoever they ſay, you may read a learned Book ſet forth by Mr. *Gataker*: in the preface whereof you may ſee the Opinion of the moderne *Antinomians*, *viz.*

1. That the Moral Law is of no uſe at all to a Beleever, nor a rule for him to walke in, nor to examine his life by, and that Chriſtians are free from the mandatory power of it: whence one of them cryed out in the *Pulpit*, *Away with the Law which cuts off a mans legs, and then bids him walke.*

2. That it is as poſſible for Chriſt himſelfe to ſinne, as for a childe of God to ſin.

4. That the childe of God need not, nor ought not to aske pardon for ſin, and that it is no leſſe then blaſphemy for him ſo to doe.

4. That God doth not chaſten any of his children for ſin,

nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himself to be in the state of grace, though he be drunke or commit murther, God sees no sinne in him.

6. That when *Abraham* denyed his wife, and in outward appearance seemed to lye in his distrust, lying, dissembling, and equivocating that his wife was his sister, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all spot of sin in the eyes of God freely.

To this I may adde that wholsome exhortation of one of their Teachers in his Pulpit; *Let beleevers sin as fast as they will, they have a Fountain open to wash them*: may not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, then from the hand of an *Antinomian* thus principled? For your better information, read M. *Gataker*s learned book before named, now set forth, which is to be sold by *Fulke Clifton* dwelling upon new Fish-street hill.

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5. *Of the stirres raised by the* Antinomians, *and* Familists *in* New-England, *and of their banishing of them, set downe by Mr.* Wells *in a Booke printed for* Ralph Smith *at the signe of the Bible in* Cornhill; *In which you may read a learned Confutation of their errors.*

SOme persons among those (saith my *Author*) that went hence to *New-England*, being fraighted with many loose and unsound opinions, which they durst not here, they there began to vent them: the nature whereof opened such an easie and wide gate to heaven, that by the Authors slights, friendly and humble carriage, commending highly their own doctrine, as a glorious light, giving comfort to those that they were acquainted with, upon ground of Revelation, not sanctification, working first upon women: traducing godly Ministers to be, and preach under a Covenant of works, dropping their baits by little & little, and angling yet further where they saw them take, and fathering their opinions on those of the best quality in the Coun-

Conntrey; and by the means of Mrs. *Hutchinsons* double weekly Lecture at *Boston*, under pretence of repeating Mr. *Cottons* Sermons, these opinions were quickly dispersed, before authority was aware, into all the Countrey round about.

Which because they had already caught some eminent persons in the Countrey, grew at last to that pride and insolency, that it had almost ruinated the poor Church of God, and they did threaten the same very much both in their words and actions.

Their Opinions were such as these.

First, *That the Law, and the preaching of it, is of no use at all, to drive a man to Christ.*

2. *That a man is united to Christ, and justified without faith; yea from eternity.*

3. *That faith is not a receiving of Christ, but a mans discerning that he hath received him already.*

4. *That a man is united to Christ onely by the worke of the Spirit upon him without any act of his.*

5. *That a man is neever effectually Christs, till he hath assurance.*

6. *This assurance is onely from the witnesse of the Spirit.*

7. *This witnesse of the Spirit is meerely immediate, without any respect of the Word, or any concurrence with it.*

8. *When a man hath once this witnesse he never doubts more.*

9. *To question my assurance, though I fall into Murther, or Adultery, proves that I never had true assurance.*

10. *Sanctification can be no evidence of a mans good estate.*

11. *No comfort can be had from any conditionall promise.*

12. *Poverty in Spirit (to which Christ pronounceth blessednes, Matth. 5. 3.) is onely this, to see, I have no grace at all.*

13. *To see I have no grace in me will give me comfort; but to take comfort from sight or grace, is legall.*

14. *An Hypocrite may have* Adams *graces that hee had in Innocency.*

15. *The graces of Saints and Hypocrites differ not.*

16. *All*

16. *All graces are in Christ as in the Subject, and none in us, so that Christ beleeves, Christ loves, &c.*

17. *Christ is the new creature.*

18. *God loves a man never the better for any holinesse in him, & nevertheless, be be never so unholy.*

19. *Sin in a childe of God must never trouble him.*

20. *Trouble in conscience for sins of commission, or for neglect of duty, shews a man to be under a covenant of Workes.*

21. *All Covenants to GOD expressed in workes are legall Workes.*

22. *A Christian is not bound to the Law as a rule of his conversation.*

23. *A Christian is not bound to pray, except the Spirit moves him.*

24. *A Minister that hath not this (new) light, is not able to edifie others that have it.*

25. *The whole letter of the Scripture is a Covenant of works.*

26. *No Christian must be prest to duties of holinesse.*

27. *No Christian must be exhorted to faith, love, and prayer, &c. except we know he hath a Spirit.*

28. *A man may have all graces, and yet want Christ.*

29. *All a Beleevers activity is only to act sin.*

Now these most of them being so grosse, one would wonder how they should spread so fast & suddenly amongst a people so religious and well taught.

For declaring of this, bee pleased to attend two things.

First, the nature of the Opinions themselves, which open such a faire and easie way to heaven, that men may passe without difficulty. For, if a man need not be troubled by the Law, before faith, but may step to Christ so easily; and then if his faith be no going out of himselfe to take Christ, but only a discerning that Christ is his own already, and is only an act of the Spirit upon him, no act of his owne done by him; and if he for his part must see nothing in himselfe, have nothing, do nothing, only he is to stand still, and waite for Christ to doe all for him. And then if after faith, the Law no rule to walke by, no sorrow

or

or repentance for ſin; he muſt not be preſſed to duties, and need never pray, unleſſe moved by the Spirit: And if he falls into ſin, he is never the more diſliked of God, nor his condition never the worſe. And for his aſſurance, it being given him by the Spirit, he muſt never let it goe, but abide in the higheſt of comfort, though hee falls into the groſſeſt ſins that he can. Then their way to life was made eaſie; if ſo, no marvaile ſo many like of it.

And this is the very reaſon, beſides the novelty of it, that this kind of Doctrine takes ſo well here in London, *& other parts of the Kingdome; and that you ſee ſo many dance after this pipe, running after ſuch and ſuch, crowding the Churches, and filling the doores and windowes, even ſuch carnall and vile perſons (many of them) as care not to heer any other godly Miniſters, but only their Leaders. Oh, it pleaſeth nature well to have heaven and their luſts too.*

How many of theſe opinions were, I will not ſtand to number, but how deſperately erroneous they were, I ſhall ſhew you in naming ſome of them.

Firſt, that the whole Letter of the Scripture holdeth forth a Covenant of works, contrary to 3 *John* 16. 1 *Tim.* 1. 15. 11. *Matth.* 28. 8. *Heb.* 10. 11, 12.

Secondly, that in the ſaving converſion of a ſinner, the faculties of the ſoule, and working thereof are deſtroyed, and made to ceaſe: and the holy Ghoſt agitates in ſtead of them, contrary to *Luke* 24. 45. *John* 21. 12. 1 *Theſ.* 5. 23. *Heb.* 9. 14. *John* 14. 26.

Thirdly, that God the Father, Son, and holy Ghoſt, may give themſelves to the ſoul, and that the ſoul may have true union with Chriſt, true remiſſion of ſins, true marriage and fellowſhip, true ſanctification from the blood of Chriſt, and yet be an Hypocrite, contrary to *Eph.* 4. 24.

Fourthly, that there is no inherent righteouſneſſe in the Saints, nor any in them, but only in Chriſt, contrary to 2 *Tim.* 1. 5. 2 *Pet.* 1. 4. 2 *Tim.* 1. 6. 1 *John* 1. 6.

Fifthly, that the Spirit doth work in Hypocrites by gifts, & graces, but in Gods children immediately, contrary to *Heb.* 5. 15. 11. *Heb.* 17.

Sixtly, that a man muſt take no notice of ſinne or repentance, for it, contrary to *Pſal.* 51.

Seventhly,

Seventhly, that it is a foul damning errour to make Sanctification an evidence of Justification, contrary to *Romans* 8. 1. *John* 3. 10.

Eightly, that the Divell and nature may be the cause of good works. An unsavory speech, contrary to Christs command, *Luke* 4. 22.

You may see a confutation of 82. of these Errours in Master *Wells* his Book.

Unsavory speeches confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe speeches.

1. *TO say we are justified by Faith is an unsafe speech; wee must say, we are are justified by Christ.*

Answer 1. False, for the constant language of the Scripture is not unsafe; but we are justified by faith, is the constant language of the Scripture, *Rom.* 1. 5. being justified by faith, the righteousnesse of faith, *Rom.* 10. 31, 32. Righteousnes by faith, *Phil.* 3. 9, 10.

2. The distinct phrase of the Scripture used in distinguishing Legall and Evangelicall righteousnesse is no unsafe speech, but such is this, *Rom.* 9. 31, 32. Israel found not righteousnesse, because they sought it of the Law, and not *of* or *by* faith. So *Rom.* 10. 5, 6. The righteousnesse of faith saith thus, &c. The Apostle makes these two so directly opposite, as *membra dividentia*, or contrary *species*, that there is no danger one should be taken for another; but that it's so safe, as that he that affirms the one, denies the other: yea, in the most exact expression that ever *Paul* made, to exclude whatsoever might be unsafe towards a mans justification, you have this phrase, yea twice in the same verse, *Phil.* 3. 5. not having mine owne righteousnesse which is of the Law, but that which is through the faith of Christ: And againe, the righteousnesse which is of God by faith (ἐπὶ τῇ πίστει) *Ergo*, it is no unsafe speech; yea, it must be said on the contrary from those grounds, that to say a man is justified

justified before faith, or without faith, is unsafe, as contrary to the language of the Scriptures.

And for the second part, that we must say, we are justified by Christ, it is true so farre as that it cannot be denyed, nor is unsound or unsafe at all to speak; but if it mean a must of necessity always, or only so to speak it as it is here set in opposition to the phrase of being justified by faith, then it is utterly false: for as much as the Scripture leads us along in the way of other expressions ordinarily, & the Apostle gives us the truth of Doctrine & soundness of phrase together, *Rom.* 10.3. Christ is the end of the Law for righteousness to every one that beleeveth.

2. *To evidence justification by sanctification, or graces, savours of* Rome.

Answer. Not so, 1. *Rome* acknowledgeth no justification in our common sense, *Scil.* by righteousnesse imputed. 2. *Rome* denies evidencing of our justification and peace with God, and teacheth doctrine of doubting, & professeth that a man cannot know what God will do with him for life or death, unlesse by speciall Revelation, which is not ordinary: but if they meane old *Rome*, or *Pauls Rome*, to which he wrote, it's true, that it savours of the doctrine that they received, as appeareth, *Rom.* 8. 28. All things co-work for good, (the evill of every evill being taken away, which is a point of justification, and this is propounded under the evidence of the love of God) to them that love him, because *Rom.* 8.2.9.13,14. the evidencing of our being in Christ, freedome from condemnation and adoption is prosecuted by arguments from sanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the flesh by the Spirit: and if hereto were added the Doctrine of St. *John*, so abundant this way in his first Epistle (whereof I have already made mention) I doubt not but it was the faith of the Church of *Rome* that then was, so that the speech is unsavory, and casting a foul aspersion on a good thing expressed in the Scripture; but as for the point it selfe, that is included, we refer it to its place, to be discussed when it is rightly stated.

3. *If I be holy, I am never the better accepted of God: if I be unholy, I am never the worse: this I am sure of, he that hath elected me must save me.*

Answ. These words savour very ill, and relish of a carelesse and ungracious spirit; for howsoever we grant that our acceptation unto justification is always in and through Christ the same in Gods account; yet this expression imports, that though a mans conversation be never so holy and gracious, yet he can expect never the more manifestation of Gods kindenesse and love to him, contrary to *Psal.* 50. *ult.* To him that orders his conversation aright, I will shew the salvation of God; and *Iohn* 14. 21. It implies secondly, that though a mans conversation be never so vile and sensuall, yet he need not feare or expect any further expression of Gods displeasure and anger to break forth against him, or with-drawings of his favour from him, contrary to *Psal.* 51. 8. 11, 12. where God breaks *Davids* bones for his sinne, and *Ionah* 2. 4. *Ionah* was as one cast out of Gods presence, and 2 *Chron.* 15. 2. If you forsake him he will forsake you. And in a word, it imports, as if God neither loved righteousnesse, nor hated wickednesse, contrary to *Psal.* 45. 6, 7. and did take no delight in the obedience of his people, contrary to *Psal.* 147. 11. The Lord delighteth in those that feare him, &c. As concerning the last clause, he that hath elected me must save me; It is true, the foundation of Gods election remaineth sure: yet it is as true, that whom he chuseth, he purposeth to bring to salvation through sanctification of the Spirit, 2 *Thes.* 1. 13.

4. *If Christ will let me sinne, let him looke to it, upon his honour be it.*

Answ. This retorts the Lords words upon himself, *Pro.* 4. 22. 24. Keep thine heart, &c. Ponder thy paths, &c. and therefore no lesse blasphemous, and is contrary to the professed practise of *David*, Psal. 18. 23. *I was upright before him, and kept my selfe from mine iniquity:* The latter clause puts the cause of Gods dishonour upon himselfe, no lesse blasphemous then the former, and contrary to *Rom.* 2. 23. where the dishonouring of God is laid upon themselves.

5. *Here is a great stirre about graces and looking to hearts; but give me Christ, I seek not for graces, but for Christ, I seeke not for promises, but for Christ, I seek not for sanctification, but for Christ, tell not me of meditation and duties, but tell me of Christ.*

Answ. 1. This speech seemeth to make a flat opposition between

tween Christ and his graces, contrary to this in Joh. 1. 16. *Of his fulnesse we all received, and grace for grace*; and betweene Christ and his promises, contrary to *Gal.* 3. 13, 14. *Christ was made a curse, that we might receive the promise of the Spirit*: & *Luke* 1. 70. with 74. And betwixt Christ and all holy duties, contrary to *Titus* 2. 14. and therefore hold forth expressions not agreeing to wholsome Doctrine.

6. *A living faith, that hath living fruits, may grow from the living Law.*

Answ. This whole speech is utterly crosse to the sound form of words required, 2 *Tim.* 1. 13. *Hold fast the forme of sound words.* 1. That a Hypocrite may have a living Law, is contrary to *James* 2. 17. where the Hypocrites faith is called *a dead faith.* 2. That a Hypocrite may bring forth living fruit, is contrary to that, *Heb.* 9. 14. 3. That all this growes from a living Law, contrary 2 *Cor.* 3. 6. where the Law is called a killing Letter. And to *Gal.* 3. 21. If there had been a Law which could have given life, &c.

7. *I may know I am Christs, not because I doe crucifie the lusts of the flesh, but because I do not crucifie them, but beleeve in Christ that crucifieth my lusts for me.*

Answ. 1. The phrase is contrary to the Scripture language, *Gal.* 5. 24. *They that are Christs have crucified the flesh with the affections and lusts.* 2. It savours of the flesh, for these three things may seeme to bee expressed in it. 1. If Scripture makes not opposite, but subordinate, *Rom.* 8. 13. *If through the Spirit crucifie the flesh.* 2. That if I do not crucifie my lusts, then there is an open & free way of looking to Christ, contrary to the Scripture, *Mat.* 5. 8. *Blessed are the pure in heart, for they shall see God*, both in boldnesse of faith here, & fruition hereafter, 2 *Tim.* 2. 19. *Let every one that names the Lord Jesus depart from iniquity.* 3. That beleeving in Christ may ease me from endeavouring to crucifie my lusts in my own person; which is so grosse, that it needs no more confutation then to name it. 4. The safe sense that may be possibly intended in such a speech is this. If I crucifie the flesh in my own strength, it is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe-

vidence of my being in Christ; but this sense conveighed in these words, is to conveigh wholsome Doctrine in an unwholsome channel, & a darkning and losing the truth in an unsavory expression.

8. *Peter more leaned to a Covenant of works then* Paul, Pauls *doctrine was more for free grace then* Peters.

Answ. To oppose these persons, & the doctrine of these two Apostles of Christ, who were guided by one & the same Spirit in preaching and penning thereof, (2 *Pet.* 1.21. *Holy men of God spake as they were moved by the holy Ghost*, 2 Tim. 3. 16. *All Scriptures is given by inspiration of God*,) in such a point as the Covenant of works and grace, is little lesse then blasphemy.

9. *If Christ be my sanctification, what need I look to any thing in my selfe to evidence my justification?*

Answ. This position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not look to any inherent holinesse in my selfe; whereas Christ is therefore said to be our sanctification, because he works sanctification in us, and we daily ought to grow up in him, by receiving new supply & encrease of grace from his fulnesse, according to 2 Pet. 3. 18. *Grow in grace, and in the knowledge of our Lord Jesus Christ.*

These with many other had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent into bloudy and cruell martyrdom as their own Sermons did stir them up, and their threats gave us occasion to feare.

But God in this did not sit still, as asleep, (saith my Author) while these Tares choakt the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgments upon the prime fomenters of them.

As first, Mistris *Hutchinson*, the Generalissimo, the high Priestesse of the new religion, was delivered at one time of 30. monstrous Births, or thereabouts, much about the number of her monstrous opinions; some were bigger, some lesse, none of them having humane shape, but shap't like her opinions: Mistris *Dier* another of the same crew, was delivered of a large woman-child which was stil-born: it had no head, but a face

upon

upon the breast & the eares (which were like an *Apes*) stood in the shoulders, the eyes and mouth stood far out, the nose was looking upwards, the breast and back full of sharp prickles, the navell, belly, and privy parts were where the back and hips should be, and the back parts were on that side that the face was: the armes and legges, thighes and hands were as other children, but in stead of toes, it had upon each foot three claws, with Talons like a young Fowle: upon the back above the belly it had two great holes like mouthes, and in each of them stuck a piece of flesh: It had no fore-head, but in the place thereof above the eyes, four horns, whereof two were above an inch long, hard and sharpe, the other two somewhat shorter. Thus God punisht those monstrous Wretches with a monstrous fruit, sprung from their womb, as had before sprung from their braines.

But as the Jewes in the sad portents appearing before the last destruction of *Jerusalem*, construed all things to the best, though never so apparent, so did they: and whatsoever might seeme prodigious in any of these births, the burthen they laid upon the Church, which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers, who confuted these opinions publikely, and made the authors and upholders of them unable to answer, although they could not make them yeeld.

But lastly, God put it into the hearts of the Civil *Magistrates* to convent the chief Leaders of them: and after many fruitlesse admonitions given, they proceeded to sentence: some they disfranchised; others they excommunicated, and some they banisht.

A seditious Minister, one Mr. *Wheelewright* was one, and Mistris *Hutchinson* another, who going to plant her selfe in an Island, called *Read-Island* under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an Island called *Hell-gate*, where the *Indians* set upon her and slew her and her daughter, and daughters husband, children and family; some report that the *Indians* burnt them.

The *Antinomians* speak much of free grace, but doe not un-

derſtand what it is: They affirme the firſt grace of God towards his elect that are juſtified before the world was, to be like the Sunne beames in the morning, when he riſeth, that inlightneth the darke earth in which there is no preparation to the enlightning.

So the Lord ſhineth in the hearts of his elect juſtified ones in the very time of their moſt wicked actions, and then in the midſt of their ſinnes, as in the very Acts of *Adultery, Murther*, &c. God lifts up the light of his countenance upon them, and gives them peace the effect of their juſtification with God from all eternity.

Theſe ſlight and contemne repentance calling it a worke of the Law, and their owne fancy preſumption they call that juſtifying faith; they call that juſtifying faith, or free grace, by which ſay they they are juſtified before God. That is a groſſe deluſion and a miſtake of the whole Goſpel, which conſiſteth of two parts, *viz.* of Repentance and Remiſſion of ſin: Doe not theſe *Antinomians* blaſpheme againſt the truth in calling Repentance a worke of the Law, and a popiſh doctrine being part of free grace and Gods gift; yea ſo neceſſary as our Lord affirmeth, *Luke* 13. *Except yee repent yee ſhall all likewiſe periſh?*

There are many other Sects among us, they multiplying daily; for which I referre you to the Catalogue and diſcovery of the errors, hereſies, and blaſphemies ſet downe by Mr. *Edwards* in his *Gangræna*: in the firſt part thereof he reckoneth up 176. *P.* 18. and in the ſecond part 23. more, in all 199. And Mr. *Wells* *P.* 1. alſo ſetteth downe a Catalogue of 81. erroneous opinions in his booke called the ſhort ſtory of the Riſe, Reigne, and Ruine of the *Antinomians, Familiſts*, and *Libertines* that infected the Churches of *New-England*, and how they were confuted by the Aſſembly of Miniſters there: as alſo of the Magiſtrates proceedings in Court againſt them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, *that it would pleaſe him to bring into the way of truth all ſuch as have erred and are deceived.*

And thus much of the *Antinomians*: read Mr. *Wells* his book, where you ſhall read their opinions at large with a learned Confutation.

OF

Of Arminians.

THE *Arminians* are ſo called of *James Arminius*, who was profeſſor of Divinity at *Leiden* in the Low-countreyes, in the yeare of our Lord God, 1603. They are alſo called *Remonſtrants*.

Their Errors follow.

1. *Concerning Gods Predeſtination.*

THat the will of God to ſave ſuch as ſhall believe and perſeſevere in faith and obedience of faith, is the whole and entire decree of the election to ſalvation, and that nothing elſe concerning that decree is revealed in the word of God.

Theſe Teachers deceive the ſimpler ſort, and plainly gain-ſay the holy Scripture, which witneſſeth that God not onely will ſave ſuch as ſhal believe, but alſo frō eternity hath choſen ſomē certaine men, upon whom rather then upon others, he would beſtow faith in Chriſt, & perſeverance, as it is written, *Joh.* 17. 6. *I have declared thy Name to the men which thou gaveſt me*: Like manner, *Acts* 13. 48. *As many as were ordained to eternall life believed.* And *Eph.* 1. 4. *He hath choſen us before the foundation of the World.*

2. They teach that the election of God to ſalvation is manifold, one generall & indefinite, and this again either incomplete, revocable, not peremptory or conditionall; or elſe complete, irrevocable, peremptory, or abſolute; likewiſe that there is one election unto faith, another to ſalvation, ſo that election unto juſtifying faith may bee without peremptory election to ſalvation: This is a figment of mans braine, deviſed with-

without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chain of salvation, *Rom.* 8. 30. *Whom he hath predestinated, them also hath he called: and whom he hath called, them also he hath justified: and whom he hath justified also he hath glorified.*

3. They teach not the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of election, doth not consist herein, that God did elect some certain men rather then others: but in this, *viz.* That God from among all possible conditions (amongst which are the workes of the Law also) or out of the ranke of all things did chuse as condition to salvation, the act of faith (in it selfe ignoble) and imperfect obedience, and was graciously pleased to repute it for perfect obedience, and account it worthy of the reward of everlasting life. By this pernicious error, the good pleasure of God and merit of Christ is weakned, besides that by such unprofitable questions men are called from the Truth to free justification, and from the single plainnesse of the Scriptures, and that of the Apostle is out-faced as untrue. 2 *Tim.* 1. 9. *God hath called us with a holy calling, not according to our works, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach that in election unto faith, this condition is formerly required, *viz.* That a man may use the light of reason aright, that hee bee honest, lowly, and humble, and disposed unto eternall life, as though in some sore election depended on these things, for these Teachers have a strong tongue of *Pelagius*, and broadly enough tell the Apostle that he is wide, when he sayes, Ephes. 2. 3. *We had all our conversations in times past in the lust of the flesh, fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath as well as others.*

But God which is rich in mercy, through his great love wherewith he loved us,

Even when we were dead in sinnes, hath quickned us together with Christ, (by grace ye are saved)

And hath raised us up together, and made us sit together in heavenly places in Jesus Christ;

That

That he might ſhew in the ages to come the exceeding riches of his grace in his kindneſſe towards us in Jeſus Chriſt.

For by grace yee are ſaved through faith, and that not of your ſelves, it is the gift of God;

Not of works, leſt any ſhould boaſt.

5. They teach, that incompleat and not peremptory election of ſingular perſons is made by reaſon of fore-ſeen faith, repentance, ſanctity, godlineſſe, and that this is the gracious and Evangelicall worthineſſe, by which he that is choſen becomes worthier then he that is not choſen: and thefore that faith, the obedience of faith, ſanctity, godlineſſe, and perſeverance are not the fruits or effects of the unchangeable election unto glory, but conditions and cauſes *ſine quibus non*, (that is to ſay, without which a thing is not brought to paſſe) before required and fore-ſeene as already performed by thoſe who are compleatly to be choſen, a thing repugnant to the whole Scripture, which every where beates into our eares and hearts theſe and ſuch like ſayings, Rom. 9. 11. *Election is not of workes, but of him that calleth*, Acts 13. 48. *As many as were ordained to everlaſting life, beleeved*, John 15. 16. *Ye have not choſen mee, but I have choſen you*, Rom. 11. 6. *If of grace, not of workes*, 1 John 4. 10. *Herein is love, not that we loved God, but that he firſt loved us, and ſent his Son, &c.*

6. That not all election to ſalvation is unchangeable, but that ſome which are elected, with ſtanding Gods decree may periſh, and for ever doe periſh. By which groſſe error they both make God mutable, and overthrow the comfort of the godly concerning the certainty of their ſalvation, and contradict the holy Scriptures, teaching, Matth. 24. 24. *That the Elect cannot be ſeduced*, John 6. 39. *That Chriſt doth not loſe thoſe are given to him by his Father*, Rom. 8. 30. *That God whom he hath predeſtinated, called, juſtified, them he doth alſo glorifie.*

7. They teach, that in this life there is no fruit, no ſence, no certainty of immutable election unto glory, but upon condition, contingent and mutable: for beſides that it is abſurd to make an uncertain certainty. Theſe things contrary to the experience of the godly, who with the Apoſtle, triumph upon the

ſence of their election, and extoll this benefit of God, who rejoyce with the Diſciples according to the admonition of Chriſt, Luke 10.20. *That their names are written in heaven.* And laſtly, who oppoſe the ſenſe of their election againſt the fiery darts of devilliſh temptations, demanding, Rom. 8.33. *Who ſhall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meere juſt will hath not decreed to leave any man in the fall of *Adam* and common ſtate of ſin and damnation, or to paſſe over any in the communication of grace neceſſary to faith and converſion, for that ſtands firme, Rom. 9.18. *Hee hath compaſſion upon whom hee will, and whom hee will he hardneth.* And that Matth. 13.11. *To you is given to know the myſteries of the kingdome of Heaven, but to them it is not given.* In like manner Matth. 11.25,26. *I glorifie thee, Father, Lord of Heaven and Earth, that thou haſt hidden theſe things from the wiſe and underſtanding men, and haſt revealed them unto Babes: Even ſo, O Father, becauſe thy good pleaſure was ſuch.*

9. They teach, that the cauſe why God ſends the Goſpell rather to this Nation than to another, is not the meere and onely good pleaſure of God, but becauſe this Nation is better and more worthy of it then that to which hee hath not communicated the Goſpel: for *Moſes* gain-ſayes this, ſpeaking thus unto the people *Iſrael*, Deut 10. 14, 15. *Behold, Heaven and the Heaven of Heavens is the Lord thy Gods, and the earth, with all that therein is: Notwithſtanding the Lord ſet his delight in thy Fathers to love them, and did chuſe their ſeed after them, even you above all people, as appeareth this day.* And Chriſt, Matth. 11. 21. *Woe be to thee* Chorazin, *woe bee to thee* Bethſaida, *for if the great Workes which had beene done in you, had beene done in* Tyrus *and* Sydon, *they had repented long agoe in Sackecloth and aſhes.*

2. *Their*

2. *Their Errors concerning Christs death, and the redemption of men by it.*

1. THey teach that God the Father ordained his Son unto the death of the Crosse without any certaine and determinate counsell of saving any particular man expressely, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although the obtained redemption had never actually been applyed to any particular person: for that assertion is reproachfull to the wisedome of God the Father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *Joh.* 10. 15. *I lay downe my life for my sheep*, v. 27. *And I know them.* The Prophet speaketh thus of our Saviour, Isa. 53. 10. *When he shall make his son a sacrifice for sin, he shall see his seed and prolong his dayes, and the will of the Lord shall prosper in his hands.* Lastly, it overthroweth any Article of our faith, wherein we doe believe that there is a Church.

2. They teach, that this was not the will of God, that he might establish a new Covenant of Grace by his bloud, but that he might onely procure unto his Father the bare right of making againe with men any Covenant whatsoever, whether of grace or of works: for this thwarteth the Scripture, which teacheth that Christ is made the surety and Mediator of a better, that is, a new *Covenant*, *Heb.* 7. 22. and *Heb.* 9. 17. The Testament is confirmed when men are dead.

3. They teach that Christ by his satisfaction did not certainly merit for any mans salvation it selfe, and faith by which this satisfaction of Christ may be effectually applyed unto salvation, but onely that he purchased his Fathers power or resolution to enter into a new match with man-kinde, and to prescribe them what new Covenant soever he pleased. The performance of which condition should depend upon mans free will, and that therefore it might fall out that either no man or every man might fulfil them: for these esteem too too basely of

Christs death, in no wise acknowledging the chiefest and most excellent fruit and benefit procured thereby, and will call up againe the *Pelagian* heresie from hell.

4. They teach, that the new Covenant of grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, insomuch as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legall obedience being abrogated, reputes faith it selfe and the perfect obedience of faith for the perfect obedience of the Law, and graciously thinks it worthy of the reward of eternal life. This concludeth the Scripture, *Rom.* 5.25. *All are justified freely by grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his bloud.* And with wicked *Socinus* they being in an uncouth and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach, that all men are received into the state of reconciliation and grace of the Covenant, so that no body shall be condemned for originall sin, nor in respect of it be lyable unto death or damnation: but all acquitted and freed from the guilt of that sin.

This opinion is contrary to the Scripture, which affirmes, that by nature we are the children of wrath. This the *Arminians* learnt from the *Anabaptists*.

They imply the distinction of impetration and application, to the end that they may infuse this opinion unto unskilfull and unwary wits; namely, that God as much as concernes him, would conferre upon all men equally those benefits which are promised by Christs death. And whereas some rather then others are made partakers of forgiveneſse of sins & life eternall: and this diversity depends upon their owne free-will, applying it selfe unto grace indifferently offered, but not upon the singular gift of mercy effectually working in them rather then others, that they may apply this grace unto themselves: for they while they beare the world in hand, that they propound this distinction with a sound meaning, they go about to make the people drink of the poysonous cup of *Pelagianisme*.

7. They teach that Christ neither could, nor ought to dye, neither

neither did dye for thoſe whom God dearly loved, and choſe unto eternal life, ſeeing ſuch ſtood in no need of Chriſts death.

In this they contradict the Apoſtle, who ſaith, *Gal.* 2. 20. *Chriſt loved me, and gave himſelfe for me.* In like manner, *Rom.* 8. 33. *Who ſhall lay any thing to the charge of Chriſts choſen? It is God that juſtifieth, who ſhall condemn? It is Chriſt which is dead, to wit for them.* And our Saviour averring, *John* 10. 15. *I lay down my life for my ſheep.* And *John* 15. 12. *This is my Commandement that yee love one another as I have loved you: greater love then this no man hath, that a man lay down his life for his friends.*

Thirdly and fourthly, their Errours concerning mans corruption and converſion unto God.

1. They teach, that it cannot be wel objected, that Originall ſin of it ſelfe is ſufficient for the condemning of all mankinde, or for the deſerving of any temporall or eternall puniſhment.

In this they goe againſt the Apoſtle, who ſaith, *Rom.* 5. *By one man ſinne entred into the world, and death by ſinne, and ſo death paſſed upon all men, for that all have ſinned.* And verſe 16. *The judgment was by one to condemnation,* Rom. 6. 23. *The wages of ſin is death.*

2. They teach that ſpirituall gifts or good qualities or vertues, ſuch as our goodneſſe, holineſſe, or righteouſneſſe, could not be ſeated in the will of man in his firſt creation: and therfore in his fall the will could not be bereft of them.

This is contrary to the Image of God laid down by the Apoſtle, *Eph.* 4. 24. where he deſcribeth it by righteouſneſſe and holineſſe, which doubtleſſe are placed in the will.

3. They teach that in ſpiritual death no ſpiritual gifts were ſeparated from the will of man, for that the will it ſelfe was never corrupted, but only encombred by the darkeneſſe of the underſtanding, & unrulineſs of the affections: which impediments being removed, the will may be put into her own inbred faculty of freedome, that is, of her ſelfe, will or nill, chuſe or refuſe any kind of good ſet before her.

Verily, this is a new feigned and erroneous piece of doctrin, bent on purpose for the enhancing of the forces of free wil, contrary to that of the Prophet, *Jer.* 17. 9. *The heart is deceitfull above all things, and desperately wicked.* And that of the Apostle, *Ephe.* 2. 3. Among whom (namely the children of disobedience) *all we had our conversation in times past, in the lusts of our flesh, fulfilling the wills of the flesh and of the minde.*

4. They teach that an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spirituall good, but that he is able to hunger and thirst after righteousnes or everlasting life, & to offer the Sacrifice of an humble and contrite heart, even such as is acceptable to God.

These assertions march against the direct testimonies of Scriptures, *Ephes.* 2. 1. 5. *Tee were dead in trespasses and sinnes, Genesis* 6. 7, 8. 21. *Every imagination of the thoughts of mans heart is onely evill continually.* Moreover, the hungring and thirsting for deliverance out of miserie, and for life eternall, as also offering to God the sacrifice of a broken heart, is proper to the Regenerate, and such as are called blessed, *Psalm.* 51. 9. *Matth.* 5. 6.

5. They teach, that a corrupt & naturall man can so rightly use common grace (by which they mean the light of nature, or those gifts which are left him after the fal) that by the good use thereof he may obtain to a greater; namely, Evangelicall, or saving grace: and by degrees at length salvation it selfe. And that God for his part sheweth himself ready in this manner to reveale Christ to all men, seeing he doth sufficiently and efficaciously afford to every man necessary meanes for the making Christ known, and for faith and repentance.

This is convinced to be false, as by the experience of all ages in the world, so also by Scriptures, *Psal.* 147. 19, 20. *Hee sheweth his word unto* Jacob; *his statutes and his judgements unto* Israel; *He hath not dealt so with any nation, and as for his judgements they have not known them,* Acts 14. 16. *God in times past suffered all Nations to walke in their owne wayes,* Acts 16. 6, 7. *Paul and his company were forbidden to preach the Word in* Asia, *and after they were come to* Mysia, *they offered to goe into* Bythinia; *but the Spirit suffered them not.*

6. They

6. They teach, that in true converſion of a man there cannot be infuſed by God any new qualities, habits, or gifts into his will; and ſo faith, by which we are firſt converted, & from which we are ſtiled faithfull, is not any gift or quality infuſed by God, but only an act of man, that this faith cannot be called a gift otherwiſe then in regard of the power or meanes given us of attaining it.

Theſe ſtrange poſitions are contrary to holy Scriptures, which teſtifie unto us, that God doth infuſe or ſhed downe into our hearts new qualities of faith, obedience, and ſome of his love towards us, *Jer.* 31. 33. *I put my law into their inward parts, and write it in their hearts*, Iſa. 44.3. *I will poure water upon him that is thirſty, and floods upon the dry grounds; I will poure my ſpirit upon thy ſeed*, Rom. 5.5. *The love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.* They contradict alſo the continuall practice of the church, which uſeth to pray after the manner preſcribed by the Prophet, *Convert me O Lord and I ſhall be converted*, Jer. 31.18.

7. They teach, that the grace wherewith we are converted unto God is nothing elſe but a gentle inducement, or (as others explain it) that the moſt noble kinde of working a mans converſion, and moſt ſutable to our nature is performed by ſwaſory motives or advice; and that no cauſe can be alledged why even ſuch morall grace alone ſhould not of naturall men make ſpirituall. Nay moreover, that God doth not produce the conſent of our will otherwiſe then by way of morall counſelling, and that the efficacie of Gods working, wherein hee exceedeth the working of the devill, conſiſteth in this, that the devill promiſeth temporary things, but God things eternall.

This is down-right Pelagianiſme, and warreth againſt the whole courſe of Scriptures, which beſides this ſwaſory courſe of moving acknowledgeth in the converſion of man another manner of working of Gods ſpirit, and that more divine, and of farre greater efficacie, *Ezek.* 36.26. *I will give you a new heart and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and will give you an heart of fleſh.*

8. That God in regenerating a man doth not imploy that omnipotent ſtrength whereby he may powerfully and infailibly

libly bow and bend his will unto faith & converſion; but that all the gracious operations which God uſeth for our converſion being accompliſhed, nevertheleſſe man may withſtand God, and his holy Spirit intending that mans converſion; yea, & oftentimes doth make actual reſiſtance; ſo it lyeth in mans power to be, or not to be regenerate.

This amounteth to no leſſe then the denying of all efficacy to Gods grace in our converſion, and to the ſubjecting of the work of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apoſtles, *Epheſ.* 1.19. *That we believe according to the working of his mighty power.* And 2 *Theſ.* 1. 11. *That God fulfilleth all the pleaſure of his goodneſſe, & the worke of faith with power.* And 2 *Pet.* 1. 3. *That Gods power hath given to us all things that pertain to life and godlineſſe.*

9. They teach, that grace and free-will are co-partning cauſes joyntly concurring to the beginning of converſion, and that grace doth not in the order of cauſality goe before the action of the will. That is, that God doth effectually help mans will to converſion before the wil of man moveth and determineth or ſetleth it ſelfe thereunto.

This doctrine was long ſince condemned by the ancient Church among the Pelagian Errours out of the Apoſtles Authority *Rom.* 9.16. *It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercie.* And 1 *Cor.* 4. 7. *Who maketh thee to differ from another? and what haſt thou that thou didſt not receive?* Item. *Phil.* 2.13. *It is God which worketh in you both to will and to doe of his good pleaſure.*

5. *Error concerning the perſeverance of the Saints.*

1. THey teach, that the perſeverance of the faithfull is not an effect of election, nor any gift of God purchaſed by the death of Chriſt; but that it is a condition of the new Covenant which is to be performed by mans part by his owne free will before his (as they themſelves ſpeake) peremptorily election and juſtification; whereas the holy Scriptures teſtifie, that it followeth election, and is given to the Elect by vertue of

of Christs death, resurrection, and intercession, *Rom.*8. 32. *He that spared not his own Son, but delivered him up for us: how shall not he with him give us freely all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea, or rather that is risen againe, who is even at the right hand of God, who also maketh intercession for us. who shall separate us from the love of Christ?*

2. They teach, that God indeed furnisheth the faithfull man with sufficient strength to persevere, and is ready to maintain that strength in him if he himselfe be not wanting to his duty: yet notwithstanding, when as all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of Faith once granted, and set in readinesse, that it still remaineth in the choyse and pleasure of mans will to perform or not.

This opinion is easily discovered to be an Impe of *Pelagianisme*; which whilst it strives to make man free, maketh him sacrilegious, contrary to the uniforme and perpetuall consent of Evangelical doctrine, which quite strippeth a man of matter of boasting, & ascribeth the glory of his benefit to Gods grace only; & contrary to the Apostle, witnessing that it is God that shall confirme us unto the end, that we may be blameless in the day of our Lord Jesus Christ.

3. They teach that the regenerate and true beleevers, not only may totally & finally fall from justifying faith, as also from grace and salvation, but that frequently also they indeed doe fall from all these, and perish everlastingly.

This opinion maketh the grace of justification and regeneration, and Christs continuall custody void & of none effect, contrary to the expresse words of St. *Paul*, *Rom.*5. 8. *While we were yet sinners, Christ dyed for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. *John*, 1 John 3. 9. *Whosoever is borne of God sinneth not, for his seed remaineth in him, neither can he sin, because he is borne of God.* And also contrary to the word of our Saviour. *John*:10. 28, 29. *I give eternall life to my sheep, and they shall never perish, neither shall any pluck them out of my hand: my Father which gave them me is greater then all, and none is able to plucke them out of my Fathers hand.*

4. They teach that the regenerate & truly faithful may sin the sin unto death, or against the holy Ghost.

St. *John* in his first Epistle, Chap. 5. Verse 16. Having made mention of such as sinned unto death, and forbidden to pray for them presently, *verse* 16. addeth; *We know that whosoever is borne of God sinneth not*, to wit, that kind of sin; but hee that is begotten of God keepeth himselfe, and that wicked one toucheth him not.

5. They teach that no certainty of future perseverance can be had in this life without speciall revelation.

By this Doctrine the solid comfort of true beleevers in this life is quite taken away, and the doctrine of doubtfulnesse (avouched by the Papists) is brought againe into the Church; whereas the holy Scripture every where draweth this assurance, not from speciall and extraordinary revelation, but from the proper marks and signs of Gods children, and from the infallible promises made by God himselfe, especially the Apostle, *Rom.* 8. 39. *No creature is able to separate us from the love of God, which is in Jesus Christ*, 1 Joh. 3. 24. *He that keepeth his Commandement dwelleth in him and he in him, and hereby we know that he abideth in us, even by the Spirit which he hath given us.*

6. They teach that the doctrine maintaining assurance and perseverance, and of salvation, is of its own nature & gift a soft pillow for the flesh, and hurtfull to good manners, godlinesse, praying, and other holy exercises; and contrariwise that it is a true commendable thing to be doubtfull of such perseverance. The opposers of this assurance do evidently shew that they know not the powerfulnesse of Gods grace, nor the operation of the holy Ghost dwelling in the heart, & spare not to outface the Apostle *John*, affirming the contrary in expresse terms, 1 *Joh.* 3. 2, 3. *Beloved now are we the Sons of God, and it doth not yet appeare what we shall be; but we know that when hee shall appeare, we shall be like him, for we shall see him as he is. And every man, that hath this hope in him purifieth himself, even as he is pure.* They are also refuted by the examples of holy men both in the old and new Testament: who though wel assured of their own perseverance and salvation, yet gave not over prayers and other exercises of godlinesse.

7. They

7. They teach that the faith of thoſe that beleeve but for a ſeaſon differeth not from juſtifying and ſaving faith, but only in reſpect of continuance: Chriſt himſelf manifeſtly puts, *Mat.* 13.20. *Luke* 8.13. a three-fold diſpariſon between temporiſers and true beleevers, ſaying that thoſe receive the ſeed in a ſtony ground: theſe in a good ground, that is, an honeſt and good heart: thoſe want root, theſe have a faſt root; theſe are fruitleſs, theſe bring forth their fruit with diverſity of yeeld, & that with patience, that is, with conſtancy and perſeverance.

8. They teach that it is abſurd that a man ſhould loſe his firſt regeneration, and be again new-born ſpiritually.

They that teach this, doe thereby deny the uncorruptibleneſſe of that divine ſeed whereof we are born anew, contrary to the teſtimony of the Apoſtle St. *Peter*, 1 Pet. 1.23. *Being born anew not of corruptible ſeed, but of incorruptible.*

9. They teach that Chriſt never prayed for the faithfulls infallible perſeverance in faith, in which they contradict Chriſt his ſaying to *Peter*, Lu 22.32. *I have prayed for thee that thy faith faile not.* And alſo witneſſing, *John* 17. 20. That himſelfe prayed not only for his Apoſtles, but alſo for all that ſhould believe by their word, when he ſaid, verſ. 11. *Holy Father keepe thine owne*, (namely) *thoſe whom thou haſt given me*, and ver. 15. *I pray that that thou ſhouldſt not take them out of the world, but that thou ſhouldſt keep them from the evill.*

For your better ſatisfaction read the Synod held at *Dort* in the years of our Lord 1618. 1619. where the Orthodoxe opinions of the Reformed Churches are ſet down, and the errors before named condemned. King *James* of bleſſed memory was a ſpeciall means for the ſuppreſſing of theſe Sectaries, as appeareth by his writings againſt them.

Predeſtination to life is the everlaſting purpoſe of God, wherby before the foundations of the world were laid, he hath conſtantly decreed by his counſels ſecret to us, to deliver from curſe & damnation thoſe whom he hath choſen in Chriſt out of man-kind, and to bring them to Chriſt, to everlaſting ſalvation, as Veſſells made to honour: therefore they which be endued with ſo excellent a benefit of God, be called according to Gods purpoſe by his Spirit, working in due ſeaſon; they

through grace obey the calling, they bee juſtified freely, they be made Sonnes of God by adoption, they be made like the Image of his onely Son Jeſus Chriſt, they walk religiouſly in good works, and at length by Gods mercy they attain to everlaſting felicity.

As the godly conſideration of predeſtination, and our election in Chriſt is full of ſweet, pleaſant, and unſpeakable comfort to godly perſons, and ſuch as feele in themſelves the working of the Spirit of Chriſt, mortifying the works of the fleſh, and their earthly members, & drawing up their minde to high and heavenly things, aſwell becauſe it doth greatly eſtabliſh & confirm their faith of eternall ſalvation to be enjoyed through *Chriſt*, as becauſe it doth fervently kindle their love towards God: ſo, for curious and carnall perſons, lacking the Spirit of Chriſt, to have continually before their eyes the ſentence of Gods predeſtination, is a moſt dangerous down-fall, whereby the devill doth thruſt them either into deſperation, or into wretchleſneſſe of moſt uncleane living, no leſſe perilous then deſperation. Furthermore, we muſt receive Gods promiſes, in ſuch wiſe as they be generally ſet forth in holy Scripture, & in our doings that will of God is to be followed, which we have expreſly declared unto us in the word of God. To conclude, ſith we cannot our ſelves think one good thought: let us not in the work of ſalvation attribute any thing to our ſelves, but to God let us give all the glory.

Of the Socinians.

In treating of theſe Sectaries I will propoſe:

1. *Their Originall.*

2. *Some of their chiefe Errours, with the refutation of them.*

1. SOciniſme or *Socinianiſme* hath its name from *Lælius Socinus*, and his Nephew *Fauſtus Socinus*, both *Italians* of *Siena* in the State of *Florence*. 2. *Lælius*

2. *Lælius Socinus* in the time of Mr. *Calvin*, broached his opinions by private Letters, written to *Calvin: Faustus* his Son, by publike writings, and by books followed the steps of his Father in corrupting and traducing the sincere and Orthodox Faith.

3. For *Socinianisme* is a compound of many pernicious and antiquitated heresies, in which are revived the errors especially of these five Sects, *viz. Ebionites*, *Arrians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joyned the *Samosatonians* and *Sabellians*, of whom also they participate. Their erroneous and dangerous opinions may be read especially in the works of *Socinus*, *Ostorodius*, *Catechesis Racovienſis*, *Crellius*, *Volkelius*, and others.

The principall of them may be reduced to the heads following being sixe in number.

1. *Concerning God.*

1. That there is no naturall knowledge of God, by which we may be instructed to any kinde of acknowledgement or beliefe of a Deity, or any thing concerning the being of God.

Refuted, *Rom.* 1. 20. *Rom.* 2. 14.

2. *Christ his Incarnation.*

2. That the Incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture.

Refuted *Iohn* 1. 14.

Deity.

That Christ is not truely God, and that the beliefe of his divine nature is not agreeable to Scripture.

Refuted, 1 *John* 5. 7, 8. *Phil.* 2. 6. *John* 5. 18.

Satisfaction.

That Christ did not by his death satisfie for our sins.

Refuted, *John* 11. 5. 2 *Cor.* 5. 15. *Tit.* 2. 14. *Matth.* 20. 18. 1 *Tim.* 2. 6.

3. *The holy Ghost.*

That the holy Ghost is not God.

Refuted by 1 *John* 5. 7.

4. *The Trinity.*

That it is repugnant to the Word of God, to beleeve three Persons and one God.

Refuted 1 *John* 5. 7. *Matth.* 28. 19.

5. *Man.*

That man in the state of Innocency was not created in originall righteousnesse.

Refuted *Eccles.* 7. 29.

6. *The Scripture or Word of God.*

That the old Testament is not necessary for a Christian man, though it may be profitably read.

Refuted, *John* 5. 46. *Acts* 17. 11.

Antitrinitarians, *or new* Arrians.

The Originall of these new Arrians.

CAlled *Arrians* of the old Heretick *Arrius*, who was a Deacon of the Church of *Alexandria*, *Achillas* the Bishop being dead, and *Arrius* having not the Bishoprick given him, which he desired, *Alexander* being chosen, he infected the world with this heresie: he was condemned in the Councell of *Nice* by 318. Bishops under the Emperour *Constantine* the great, and banished: he died as *Judas* the Traitor did, his Bowells falling out of his belly.

Their blasphemies.

The *Antitrinitarians* have renewed *Arrius* his old heresie, and they are called *Antitrinitarians* because the blasphemie and vio-

violate the holy Trinity. Theſe *Antitrinitarians* ſprung up in *Polonia* and neighbour Countreyes in the year of our Lord, 1593. Againſt this Sect Doctor *Pelargus Wigandus*, and others have written learned Treatiſes.

The horrible blaſphemies and deviliſh opinions of theſe Hereticks I am loath to name, but that my deſire is that Chriſtians ſhould take notice of them to beware of them.

1. They deny the Trinity of Perſons: which blaſphemie St. *John* refuteth, 1 *John* 5. 7. *There are three that beare record in heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one.* Read *Gen.* 1. 26. And God ſaid, *let us make man in our owne Image, and God created man in his own Image.* Matth. 3. *verſ.* 17.

2. They deny the Son to be God: which blaſphemy is refuted, *Iſa.* 9. 6. *For unto us a Child is borne, unto us a Sonne is given: his name ſhall be called Wonderfull, Counſellour, the mighty God, &c.* *John* 1. ver. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternall generation of the Son to be againſt reaſon, againſt truth: refuted *Mic.* 5. 2. *Thou Bethlehem Ephrata, out of thee ſhall come to be a Ruler in* Iſrael, *whoſe goings have beene of olde from everlaſting,* John 1. 14. Pſal. 7. Col. 1. 15.

4. Chriſt not to be called God in reſpect of his Eſſence, but by reaſon of his dominion, which is refuted *John* 10. 30. *I & the Father am one.* 1 John 5. Heb. 1. 3. Pſal. 2. verſ. 7.

5. The holy Ghoſt not to be God, refuted, *Acts* 5. 3. *Why hath Satan filled thy heart to lye to the holy Ghoſt?* 4. *Thou haſt not lien to men but to God.* Iſa. 4. 8. 16. Job 33. 14. Pſal. 33. 6.

From theſe falſe Doctrines and Hereſies good Lord deliver us.

Theſe Hereticks have beene heretofore burnt among us, as Anno 1611. *March* 18. *Bartholomew Legate*, an obſtinate Arrian, was burnt in Smithfield; he refuſed all favour, contemned Eccleſiaſticall Government. And in the moneth of *April* following, one *Edward Wightman* was burnt at Liechfield for the ſame Hereſie. Queene *Elizabeth* of bleſſed memory hearing of them, ſaid, ſhe was very ſorrowfull to heare that ſhee had ſuch Monſters in her Kingdome; and truly, it grieveth

grieveth me very much to relate their blasphemous and divelish opinions.

Of Millenaries.

AN Heresie frequent at this time. This Sect looke for a temporary Kingdome of Christ, that must begin presently, and last 1000. years. Of this opinion are many of our Apocalypticall men, that study more future events then their present duty, and more rules by Propheſies then Precepts.

This Fancie is most dangerous for all estates.

1. For to promote that Kingdom of Christ, they teach that all the ungodly must be killed.

2. That the wicked have no property in their estates.

3. That the promise might be fulfilled, that the meeke must inherite the earth.

This Doctrine filleth the people with a furious and unnaturall zeale, which breaths nothing but fire and sword, and maketh them to look upon their Country-men with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, *viz.* a malignant and covetous eye, discerning their prey, and marking the rich men to ruine and destruction. God deliver us from such a Reformation brought by a multitude, misled with a franticke zeale and giddy Revelations.

This was the ancient Errour of *Cerinthus* who was a Jew, and lived in the time of *Domitian* the Emperor, about the year of our Lord, 96. Among other Errours he taught eternall life to bee here in earth, where wee should enjoy all pleasures of the flesh.

That after the resurrection, Christs Kingdome should be upon earth, and corporall; and that men should live in carnall concupiscence and lust for one thousand yeares.

He dyed oppressed by the fall of a Bath: when St. *John* the Evangelist, with some of his Disciples were bathing at *Ephesus*, and

and saw this Heretick *Cerinthus* in the Bath, he leaped out, saying, Let us depart lest the Bath fall upon us, *Cerinthus* being here the enemie of truth; which came to passe as soon as Saint *John* was gone out of it, as is set downe in these Verses of *Stigelius*.

Impia Cerinthus *sancto convitia Christo*
Dum facit, & stulta garrulitate furit;
Concidit, & rapido blasphemum contudit ictu.
Collapsæ subito facta ruina domus.

This ancient Heresie condemned by the Church, and long ago buried, is now revived in these latter times.

You shall finde this heresie confuted in the Chapter of the *Anabaptists*.

Hetheringtonians.

THE Author of this Sect was one *John Hetherington*, a Box-maker.

1. This *Hetherington* being a Tradesman, cast off his Trade and betooke himselfe to be an Interpreter of the Scriptures to many persons, keeping private Conventicles. *Vid Doct. Denisons white Wolfe.*

2. He maintained & published the Church of *England* to be no true Church of Christ.

2. He was a man disaffected to the Government and Discipline of the Church of *England*, & agreeth with the *Familists*, holding with them the perfect purity of the soule.

4. He maintained and published, the Sabbath since the Apostles time to be of no force; and that every day is a Sabbath, as much as that which we call the Lords day, or Sunday.

5. He maintained the Books of *Esdras* was part of the Canon call Scripture, and that they ought so to be esteemed.

For which erroneous opinions, tending to the disturbance of

the peace of the Church, & to the seducing of many silly souls, he was adjudged for a dangerous Sectary; and among other punishmets laid upon him, this was one, that he should recant his Errours at *Pauls* Crosse.

His Errors before named, are confuted by Doctor *Denison* in a Sermon of his, which he preached at *Pauls* Cros at the recantation of the fore-said *Hetherington*. He recanted them at *Pauls* Cros, and hath lately written against the *Familists*.

The Anti-Sabbatarians.

These *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath; in which they goe about to violate all Religion; for take away the Sabbath, and farewell Religion.

The Morality of the Sabbath doth consist not in a mysticall resting from sin, but in celebrating an appointed day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innocency.

2. The manner of promulgation of it in the Decalogue, is worthy to be observed. God saith, *Remember thou keepe holy the Sabbath day.*

3. This Law is not placed among the Ceremoniall or Judiciall Laws, but in the Decalogue it selfe.

4. The reasons for keeping it are expressed in the Commandement, *viz. Sixe dayes shalt thou labour, and doe all that thou hast to doe; but the seventh day is the Lords, &c.*

Reasons why the Lords day is to be observed.

1. BY Morality of the fourth Commandement, because the Morall Law is not abrogated by the Gospell, but established, *Rom.* 3. 3.

2. Be-

2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at *Jerusalem*, *Acts* 2. 1. It was kept at *Troas*, *Acts* 20. 7. At *Patmos*, *Rev.* 1. 10. And in all Christian Churches in the whole world.

3. The ancient Fathers have pressed the observation of this day. *Ignatius* saith; *Let every one that loveth Christ, celebrate the Lords day.* Saint *Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall bee abolished. Their testimonies are infinite.

4. God hath from time to time shewed his fearefull judgements upon prophaners of his day, as you read in the Practice of Piety. A certain Husbandman grinding corne on the Lords day, had all his meal burned to ashes: another carrying corne upon the same day, had his Barne and all his Corne the next night burnt.

A certain Noble-man usually prophaning the Lords day by hunting, had a childe by his Lady which had a head like a hound. Many examples of Gods judgments are there set down, all which may be fair warnings to forwarn not only prophaners of the Sabbath, but also all such as by their pernicious Doctrine teach men to prophane it.

TRASKITES.

SO called of one Mr. *John Traske*, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Christian Sabbath. One *Theophilus Brabourn* endeavoured with him to bring back againe the Jewish Sabbath, and to that purpose writ a book in the yeare 1632.

The Positions concerning the Sabbath by them maintained, were these.

1. THat the fourth Commandement of the Decalogue, *Remember the Sabbath day to keepe it holy, &c.* Exod. 20. is a divine precept; simply & entirely Morall, containing nothing legally Ceremonial in whole or in part, and therefore the weekly observation thereof ought to be perpetuall, & to continue in full force and vertue to the worlds end.

2. That the Saturday or the 7th. day in every weeke ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospel, as it did the Jewes before the comming of Christ.

3. That the Sunday, or Lords day is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth Commandement. Of this opinion was *Theophilus Braborn*. As the *Anabaptists* will have no children baptized, because there is no expresse command for it in Scripture; so these *Sabbatarians* will have no Sunday, because they can find no expresse Text for the alteration of it. *John Traske* for his Judaicall opinions was censured in the Star-chamber to be set upon the Pillory at *Westminster*, and from thence to be whipt to the fleet, there to remain prisoner; three years after he writ a recantation of all his Schismatical errors.

Lords day.

Also *Theophilus Braborn* had his doome in the Star-chamber, and afterward renounced his Errours by conference had with Doctor *White*, Lord Bishop of *Ely*, which caused him to write a book of the Sabbath.

Bishop of Lond.

For the observation of the Lords day, wee read there is among others a Treatise of Doctor *Bonners*, called (*a profitable and necessary doctrine*) wherein on the fourth Commandement Sunday is oft called by the name of Sabbath, & thereon (saith he) we must have our mindes quiet and free from all worldly cares, and give them entirely & wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spirituall edifying both of our selves, and also of our neighbours;

bours; and that every one muſt inſtruct his children, ſervants and family in vertue and goodneſſe: and as St. *Auguſtine* ſaith, *Serm.* 251. *Let us mark and ſee that our reſt be not vaine or fruitleſſe, but that we being ſequeſtred from all rurall works, and from all buſineſſe, doe from the evening on the Saturday untill the evening on the Sunday, give our ſelves to divine ſervice.* Only and after ſuch ſort wee doe duely or well ſanctifie the Sabbath of our Lord: And to prove the Sabbath day to be kept, he citeth *Gen.* 2. 5. *Exod.*16.25. *Exod.*23.12. *Exod.*31.14. *Exod.*35.2. *Numb.* 15. 35. Some Chriſtians there bee that keepe both Saturday and Sunday, as the *Ethiopians.*

Of the Jeſuites.

This ſort or Order is of a latter Edition then the *Anabaptiſts*, and therefore not to be omitted.

In deſcribing of them I purpoſe to ſet downe:

1. *Their Originall.*
2. *Their Government.*
3. *Their Errors, in which they do not agree with other Papiſts.*
4. *That they are of all Sects moſt pernicious and dangerous.*

1. FOr their Originall, the firſt foundation was one *Loyola*, a Spaniſh ſouldier, who was maimed by the *French*, at the ſiege of *Pampelona*, his right leg being broken by a ſhot, and his left leg with a ſtone caſt from the wall.

This Order boaſteth much of heavenly viſions, & divine revelations (not unlike the *Coetanij* the *Anabaptiſts*) as that the bleſſed Virgin *Mary* appeared to *Ignatius*, with her Son *Jeſus* in her armes; perſwading him to erect this Order, to which ſhee

promised to be propitious. They wil tell you that *Ignatius* was rapped up into heaven, & that Almighty God shewed him the model or frame by wch hee created the world, with many such like fancies. Moreover, whereas other orders bear the name of their founders; as the *Dominicans* of *Dominicke*, the *Franciscans* of *Francis*: they bear the name of Jesus, whereas (saith my Author) they came from the Devil, the father of lyes, they being the last Engine and device of Satan to supplant the trueth. This order was confirmed *Anno* 1540. by *Paul* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many Widows out of their dwellings, and built themselves a most magnificent and sumptuous Colledge. It is reported, that it cost in building 25. Tunne of gold, in which the Pope placed 500. Jesuites of severall nations.

2. For their government, the Jesuites have a chiefe, whom they call their General, who attendeth upon the Pope in *Rome*, their late General was *Claudius Aquaviva*, his office is to govern the whole Order, & to make new orders: and their Generalls commands the Jesuites receive as divine oracles. They believe and obey their Generall as Christ himselfe.

Next their Generall they have four Assistants, who, as their Generall attendeth the Pope, so doe they attend their General. The office of these 4 are to promote the Popes authority into the 4 quarters of the world. The *Jesuites* their Emissaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, their office is with the Generall to send Governours, Visiters, Rectors, and preachers to the whole Order, & to send forth the inferiour Jesuites into all places of the world, who take upon them all manner of fashions: to do mischiefe among souldiers, they are arrayed like souldiers: in Princes Courts like Noble-men, attending forreign Embassadours: in Cities like Merchants; yea sometimes they beg of Protestant Ministers, as men banished for religion: And all this to dive into the secrets of State, and to disclose the counsells of Princes.

3. For their Errors, *Chemnitius* setteth down 26. some few of

of which I purpose to relate, & especially those in which they differ from other Papists.

1. They presumptuously arrogate to themselves the name of Jesus, which is a name above all names.

2. They place their General in equal authority with Christ, saying, *The voyce of our Generall is the voyce of Christ.*

3. The Jesuites generally maintaine the Popes temporall power, as well as spirituall, that he may depose Kings, & dispose of their kingdomes, which the *French* Papists do not allow of, *viz.* Their decree set forth, *Anno* 1611. and among us, *Hart*, *Bartley*, *Preston*, and others disclaime this power given by the Jesuites to the Pope.

4. They deny the lawfulnes of the Oath of Allegiance, wch the secular Priests do all generally allow and take: See *Blackewell*, *Howard*, *Widrington*, and the Author of the *Safeguard from Ship-wracke.*

5. The Jesuites also teach it to be not only lawfull, but also meritorious to lay hands upon the *Lords Anoynted*, and to murther Hereticke Kings after the Pope hath declared them to bee such: see *Mariana*, *Anti-Cotton*; but the secular Priests disclaim and abhor this doctrine.

6. The Jesuites hold that the Pope is onely *Jure Divino*, a Bishop, and that all other Bishops hold from him: but the *Cardinall* of *Lorraine*, and the *French* Bishops, with many other, hold Bishops to be *Iure Divino*: see the History of the Councel of *Trent.*

7. The Jesuites with the *Franciscans* believe the immaculate conception of the Virgin *Mary*, which the *Dominicans* and other Papists do deny.

8. The Jesuites with the *Pelagians* and *Arminians*, hold that God worketh in our conversion only *moraliter*, by way of swasion; but *Jacobites* and other *Papists*, especially the *Spaniards* (as we may see in *Alvares* and others) maintaine with all Orthodox Divines, that God worketh physically, *& per modum physici agentis*, by powerfull inclining the faculty of the will.

For confutation of these errors, so many bookes are written against them in *English*, and some of them are confuted before, so that I may save my labour.

These

Theſe are the moſt pernicious and dangerous ſort of all others. Theſe are not ignorant Sots like the *Anabaptiſts*, and others, but educated and brought up in all manner of humane learning, and ſo more able to do miſchiefe.

Theſe take upon them to juſtifie all the Errours & abominations of Antichriſt; yea, their Idolatries, and Sodomiticall uncleanneſſe they will defend and maintain.

And have they not for this cauſe, (a thing moſt abominable to be ſpoken of) corrupted the writings of the ancient Fathers, and new printing of them, make them ſpeake as they would have them, and alſo written many books in their names to bear witneſſe with them of their novelties? A Volume will not containe their combuſtions that they have raiſed in kingdoms and States. Their plotting of Treaſons, and eſpecially the Powder-treaſon, a deviliſh deſigne, not to be believed in ages to come. Their murthering of Princes, and all theſe under pretence of holineſſe: O God, that art in heaven, diſſipate their Counſells; O Chriſt, the Redemer of thy Church by the grace of thy holy Spirit, deliver *England* from theſe wicked *Aſſaſſians*, and remove them far from our dwellings.

One thing will I adde, to ſhew what Impoſtors they are. I will ſet downe, how by a pretended deluſion of theirs, a few of them had almoſt perverted a whole kingdom of Chriſtians, in which there is a Patriarke and 18. Biſhops. In the yeare of our Lord 1614. *Tenurazes* being King of the *Georgians*, the *Perſian* Army entred his Country, ſpoyled divers Towns, carried away many priſoners, and among others *Ceteba* the Kings Mother out of the City *Cremon*. The old Queene refuſing to become a *Mahometan*, and ſpeaking ill of *Mahomet*, was put to death, and her body caſt out into the fields, leſt unburied to be eaten of wild beaſts. There being at that time certaine Jeſuites in *Perſia*, they ſought for her body but found it not, (for *Moacla*, a late ſervant of hers, who was ſlave to a *Perſian*, got leave of her Maſter to bring home the bodie and embalm it) the Jeſuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neer, they ſent a meſſenger to the King, to let him underſtand that certain *Roman* Chriſtians were come out of *Perſia*, who brought with them the

the head of the holy Martyr *Cetaba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a dayes journey with a great troop of his Nobility and Clergie, and brought the holy Relique to *Chachete*, and with great honour and celebrity placed it in the Church of the holy Martyr St. *George* of *Aberdall*, and used them with all respect, and sent them great gifts, which they refused, saying that they had vowed poverty: Infinite miracles were wrought daily, great offerings they had, the sick reforted to them. Those that were past cure, they told them their sinnes were great, and they needed a long time of Penance which they prescribed them, and after to returne, before which time they usually dyed: others of whom they had hope of recovery, they used meanes, being Physitians, and attributed their health to the holy Relique, and to the Bishop of *Rome*, whom loving Jesus had left his Vicar here upon earth: by this meanes they inticed many to the Romish Religion of the Nobility, and had great hopes of the King himselfe; but in the middest of all this came letters from *Maacha* his Mothers Maid, that the King might ransome his mothers body which shee had with the other prisoners. The King agreeing with the *Persian* King, had home his mothers body, and many captives, which manifestly knew it to be his mothers body with her head on. At the same time came also certaine Muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and enbalmed it: whereupon the King commanded the Jesuites to prison, who were delivered at the entreaty of some of the Nobility. This History is written in Greeke by *Gregorius Hieromonachus*, the Patriarchall Exarch from *Trapazunt*, An. 1626. By this meanes the Jesuites had almost perverted the whole Countrey of *Georgia*. From this Sect the Lord deliver us.

Sir *Thomas Overburies* Character of a Jesuite.

A Jesuite (saith he) is a larger spoone for a Traytor to feed with the devill then any other Order. Unclasp him, and he is a gray wolfe with a golden star in his fore-head. So superstitious

ſtitious, he followeth the Pope that he forſaketh Chriſt in not giving *Cæſar* his due. His vowes ſeeme heavenly, but with medling with State buſineſſe he ſeemeth to ruine heaven and earth together. His beſt Elements are Confeſſion and Penance; by the firſt he findeth out mens inclinations, & by the latter heaps wealth to his Seminary. Hee ſprang from *Ignatius Loyola*, a Spaniſh Souldier, and though he had long ſince found out the invention of the Canon, he thought he had not done miſchiefe enough. He is a falſe key to open Princes Cabinets, and pry into their Counſells; and where the Popes Excommunication thunders, he holds the de-crowning of Kings to be no more ſin, then our Puritans doe the ſuppreſſing of Biſhops. The Order is full of irregularity and diſobedience, and ambitious above all meaſure; for of late dayes in *Portugall*, and the *Indies* hee rejected the name of Jeſuite, and would be called Apoſtles Diſciple. In *Rome*, and other Countries that give him freedome, he weares a maske upon his heart: In *England* he ſhuffles in, and puts it upon his face. No place in our Climate hideth him ſo ſecretly as a Ladies Chamber. The modeſty of the Purſevant hath onely forborne the bed, and ſo miſt him.

There is no diſeaſe in Chriſtendom that may ſo properly be called the Kings evill. To conclude, will you know him beyond the Sea? In his Seminary he is a Fox; but in the Inquiſition a Lyon rampant.

Of the Pelagians.

WRiting of the Hereticks and Sectaries of theſe times, I thinke it not amiſſe, to write ſomewhat of the *Pelagians*; their ancient Errors reviving among us. *Pelagius* was a Welſh-man: and hee is uſually ſtiled *Pelagius* the *Briton*, to diſtinguiſh him from *Pelagius* the *Samoſatenſian* Biſhop; a man learned and Orthodox: *Luther* ſaith, he was called *Pelagius* of *Pelagus* the ſea; his errors like the ſea over-flowing in a manner.

ner the whole world. His name in Welch was *Morgan*, which signifieth the sea. He lived in the time of the Emperour *Theodosius* the younger, about the yeare of our Lord, 416. His Errors were condemned in the Synod of *Carthage*, *An.* 425. in which there assembled 217. Bishops; and among other Saint *Augustine*: And also in the *Meletitan* Councel held in *Africa*, His Errors are set downe by *Augustine*, *Hierome*, *Ambrose*, *Isidore*, *Prosper*, and *Fulgentius*. *Pontanus* setteth them downe to bee twelve. *Pontanus Catal. hæret.*

1. *He taught that* Adam *had dyed, although he had not sinned, by the Law of nature, and so sinne not to be the cause of death.*

2. *Adams sinne to be noxious to himselfe onely, and not to his posterity; and there to be no originall sinne.*

3. *Lust and concupiscence being naturall not to be evill, but rather good; and sinne not to be propagated by generation.*

4. *The former being granted, children to have no originall sinne from their parents.*

5. *The children of the faithfull, though not baptized, to bee saved, and to enjoy everlasting life, but not in heaven.*

6. *Men to have now free-will, even after sinne, which is sufficient and fit to doe well without Gods grace.*

7. *Gods grace to be obtained by the merit of our workes.*

8. *The word grace in holy Scripture, not to bee meant the gracious remission of sinne and the donation of the Holy Ghost, but the promulgation of doctrine.*

9. *Faith to be the knowledge of the Law, and History as they call it, not a speciall worke and our perseverance in faith.*

10. *The Law of God to be satisfied by externall obedience, neither it to be impossible for a man to keepe.*

11. *The prayers of the Church for sinners, that they may bee converted; and for the faithful to persevere to be made in vaine: because it is in the power of our owne free-will. And we need not aske that of God that we have power to doe our selves.*

12. *They doe mocke and scoffe at the doctrine of Predestination, exploding it out of the Church.*

These Errors need no confutation, being so opposite to the holy Scripture.

Soule-Sleepers.

THat the ſoule dyeth with the body is an old and deſpicable Hereſie, raiſed in *Arabia*, about the time of *Origen*, and extinguiſhed by his diſpute immediately after the birth therof: Such as were infected with this opinion were termed by Saint *Auguſtine Arabici*, by reaſon of the province in which this Error firſt aroſe. This Hereſie is riſen up againe among us, and an obſcure Author laboreth to maintaine in a Treatiſe late publiſhed among us, intituled *Mans Mortality*, in which hee bringeth an argument out of *Gen.* 3. 19. where *Adam* is told that for his diſobedience he muſt turne unto duſt from whence he was made, and not onely his body, but alſo his ſoule, which came not out of the duſt.

In the deſcription of mans Creation by *Moſes*, you may manifeſtly ſee the immortality of the ſoule.

Gen. 1. 24. When God created the Beaſts, &c. he ſaid, *Let the earth bring forth every living thing*: But when he made man, *Let us*

Gen. 1. 26. *make man in our owne Image*. And againe, *The Lord God made man*

Gen. 2. 7. *of the duſt of the earth*: that is, his body: and for his ſoule, *hee breathed in his face the breath of life*. God created the Angels ſpirits without bodies. The creatures bodies without ſoules: he tooke a body and ſoule and made man in his owne Image; in reſpect of his body hee hath affinity with beaſts; in reſpect of his ſoule with heavenly ſpirits.

The Beaſts came out of the earth, and to the earth they returne; ſo mans body.

But his ſoule came from heaven, and returneth to God that gave it.

Beſide ſome fooliſh arguments alledged in the Treatiſe before named, he citeth the words of *Solomon*, *Eccleſiaſtes* 3. 10. *For that which befalleth the ſonnes of men befalleth beaſts, even one thing befalleth them: as the one dyeth, ſo dyeth the other, yea they have*

all

all one breath, ſo that a man hath no pre-eminence above a beaſt, for all is vanity. All goe to one place, all are of the duſt, and all turn to duſt againe. Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?

Which words were no determination of *Solomons*, but an Hiſtory of what came in his thoughts, and what troubled him, and ſtirred him up to a ſolicitous enquiry, concerning the ſouls condition, but the ſtate of the ſoule he determineth, Ch. 12. ſaying, *Duſt returneth unto the earth from whence it came, and the ſpirit to God that gave it.* To this reſolution of *Solomon*, I may adde our Lords anſwer to the *Sadduces*, Matth. 22. 32. *I am the God of Abraham, the God of Iſaac, and the God of Jaacob. God is not a God of the dead, but of the living.* This Errour of theirs is contrary to the holy Scriptures, 2 *Cor.* 5. 6. 8. *Pſal.* 31. 5. *Lu.* 13. 46. *Acts* 7. 59. *Apocal.* 6. 40. 24. To conclude with Sap. 3. though not received into the Canon, yet it is confeſſed to be very ancient, and therefore may claime precedency of authority before any Heathen Philoſopher. *The ſoules of the righteous are in the hands of God, and there ſhall no torment touch them. 2. In the ſight of the unwiſe they ſeeme to dye, and their departure is taken for miſerie, and their going from us to utter deſtruction, but they are in peace.*

Antiſcripturians.

AMong others, one wicked Sect denyeth the Scriptures both of the old and new Teſtament, and account them as things of nought: wheras by Gods comand they that deſpiſed *Moſes* Law, by the mouth of two or three witneſſes, were to be put to death; theſe wicked ungodly creatures deſpiſe both the Law and the Goſpell, and in the preſence of a cloud of witneſſes: Yea, as I am credibly informed, in publick Congregations they vent theſe their damnable opinions. Almighty God deliver our poor Church from them.

Of the Seekers, or Expecters.

MAny have wrangled so long about the Church, that at last they have quite lost it, & goe under the name of *Expecters* and *Seekers*, & do deny that there is any true Church, or any true Minister, or any Ordinances: some of them affirm the Church to be in the wildernesse, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are groping for it there, where I leave them praying to God to open their eyes and give them repentance, that they may consider from whence they are fallen, and return again to the bosome of that Church, from which they have, to the great dishonour of God, and the scandalizing of the Gospel made so fearfull a defection.

Divorcers.

THese I terme Divorcers, that would be quit of their Wives for slight occasions; and to maintain this opinion, one hath published a Tractate of divorce, in which the bonds of marriage are let loose to inordinate lust, putting away wives for many other causes, besides that which our Saviour only approveth; namely in case of adulterie, who groundeth his errour upon the words of God, *Gen.* 2.18. *I will make him a helpe meet for him.* And therefore if she be not an helper, nor meet for him, he may put her away, saith this Author. Which opinion is flat contrary to the words of our Saviour, *Matth.* 5. 31. *It hath been said also, Whosoever shall put away his wife, let him give her a testimoniall of Divorcement: But I say to you, whosoever shall*

put

put away his wife, except it be for fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced, committeth adultery. Againe, he confirmeth the same, *Matth.* 19. 9. *I say therefore unto you, that whosoever shall put away his wife, except it be for whoredome, and marry another, committeth adultery: and whosoever doth marrie her that is divorced, committeth adultery,* Vid. *Mar.* 10. 11. *Luke* 16. 18. 1 *Cor.* 7. 11.

Of the Papists.

A Question may be asked, why I ranke the Papists among the late Heretiks. To which I answer, that there is a great difference between the ancient Papists, and the moderne, since their *Trent* Conventicle; and therefore I rank them with the former Sectaries: their doctrines being many of them new. In describing of their errors, I purpose to shew their differences from the Protestants, which are set down at large in Master *Perkins* Reformed Catholike.

1. Concerning Free-will: the dissent is in the cause of the freedome of mans will in spirituall things, & especially in the first conuersion of a sinner. The Papists say, that mans will worketh with Gods grace in the first Conversion of a sinner by it selfe: we say that mans will worketh with Gods grace in the first Conversion, yet not of it selfe, but by grace, 1 *Cor.* 2. 14. *Concerning Free-will.*

2. Concerning Originall sinne, the difference between them and us, standeth not in the abolishment of it, but in the manner and measure of the abolishment of it. They affirme Originall sin to be so far taken away after Baptisme, that it ceaseth to be sin properly, and is nothing else but a defect, and want, making the heart ready to conceive sin: we teach, although it be taken away in the Regenerate in sundry respects: yet it doth remaine in them, not as a want or defect, but as sinne, and that properly. *Originall sin.*

properly, as Saint *Paul* affirmeth, *Romans* 7. 17.

3 *Certainty of salvation.*

3. Of the certainty of salvation, we hold that a man may be certain of his salvation in this life. They also hold the same: The difference is, they hold the certainty to be by hope, & we by faith, *John* 1. 12.

The fourth point is of the justification of a sinner.

4. *Of Justification.*

1. Concerning the matter of our Justification. They grant that in justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin.

2. That the righteousnesse whereby man is justified commeth from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth beleeve for his satisfaction before God.

We say that the satisfaction made by Christs death and obedience is imputed to us; and becommeth our righteousnesse. They say it is our satisfaction, and not our righteousnesse.

The second difference is about the manner of our justification; we both agree that a sinner is justified by Faith: the difference is, the Papists understand a generall faith; wherby a man beleeveth the Articles of Religion to be true. Wee hold the faith which justifieth to be a particular faith, whereby we apply to our selves the promises of righteousnesse and life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other vertues, as hope, love, &c.

3. They say that we are justified by works, as causes; we say we are justified by works, as by signes and fruits of our justification before God.

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them.

2. That Christ is the root and fountain of all merit.

The Papists place merits within a man, making two sorts of them, *viz.* The merit of persons, which is to be found in Infants dying after baptisme: and the merit of works, which they

they teach to be meritorious too wayes: First, by Covenant, becauſe God hath made a promiſe to reward them. Secondly, becauſe Chriſt hath merited that our works ſhould merit: we renounce all merit, and reſt only upon the merits of Chriſt.

The ſixth point of Satisfaction. 6.

1. We hold a civill ſatisfaction, & a recompence for injuries. *Satisfaction.*
2. We hold alſo a Canonical, whereby having given offence to the Church, or any part thereof, a man doth make an open teſtimony of repentance.
3. We hold that Chriſt hath made ſatisfaction for our ſins, and the puniſhment of them both eternall and temporall. They hold, that Chriſt by his death hath made ſatisfaction for al the ſins of men, and for the eternall puniſhment of them all, yet ſo as they themſelves muſt ſatisfie for the temporall puniſhment of them either on earth or in Purgatory, which we deny.

The ſeventh point of Traditions. 7.

The Papiſts teach, that beſides the written word, there bee certaine unwritten Traditions, which muſt be believed as profitable and neceſſary to ſalvation. Wee hold the Scriptures to be moſt perfect, containing in them all things neceſſary to ſalvation. *Tradition.*

The eighth part concerning Vowes 8.

We ſay lawfull Vowes may be props & ſtayes of Gods worſhip, but not the worſhip it ſelfe. They hold Vowes of things not commanded to be part of the worſhip of God: as Continency, Poverty, Regular obedience, which are againſt Chriſtian liberty. *Of Vowes.*

The ninth point for Images. We acknowledge the Civil uſe of Images, but we deny any religious worſhip of them. 9. *Images.*

The tenth is the Reall preſence. We deny not the preſence it ſelfe; and although we hold a reall preſence of Chriſts body and bloud in the Sacrament: yet we do not take it to be locall, bodily or ſubſtantiall, but ſpirituall and myſticall to the ſignes by Sacramentall relation, and to the Communicants by faith alone. 10. *Reall preſence.*

11. *The Masse.* The eleventh is the Sacrifice of the Lords Supper, which they call the Masse. We acknowledge the Lords Supper to be a Sacrifice:

1. Because it is a memoriall of Christs Sacrifice upon the Crosse.

2. Because every Communicant doth offer up himselfe body and soule a living and and acceptable sacrifice unto God.

3. Because of the Almes given to the poore.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered unto God.

The twelfth point of Fasting.

12. *Fasting.* We maintain three sorts thereof, to wit, a Morall, Civil, and Religious.

The first being Morall, is a practise of Sobriety and Temperance to be used in the whole course of our life.

The second Civill, when upon some particular and politick Considerations we abstain from flesh at certain seasons of the yeare, to preserve the breed of Cattell, and to maintain the calling of Fisher-men.

The third, a religious Fast, when the duties of Religion, as the exercise of prayer and humiliation, be used in our Fasts.

We joyn with them in the allowance of the principall ends of Fasting. The first, that thereby the minde may become attentive in the service of God. The second that the rebellion of the flesh may be subdued. The 3^d. is to professe our guiltinesse, and to testifie our humiliation before God.

Thirdly, we yield to them that fasting is an helpe & furtherance to the worship of God, yea, and a good work also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certaine times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as White-meats and Fish, &c. only to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of Fasting: for they make abstinence it self in a person fitly prepared, to be a part of Gods worship. To conclude, we do not condemn Fasting, but the abuse of it.

The

The 13th. point of the ſtate of Perfection. 13.

Our conſent is, that all true Beleevers have a ſtate of perfection in this life: and this perfection hath two parts: Firſt, in the imputation of Chriſts perfect obedience: The ſecond part of a Chriſtian mans obedience is ſincerity or righteouſneſſe. *The ſtate of Perfection.*

The difference is, they teach that they cannot only kreep al the Commandements of the Law, & thereby deſerve their own ſalvation, but goe beyond the Law, and do works of Supererogation.

The fourteenth point is of the worſhipping of Saints, and eſpecially of Invocation. 14. *Worſhippin of Saints.*

Our conſent; The true Saints of God, as the Prophets, Apoſtles, and Martyrs, are to be worſhipped and honoured three wayes.

Firſt, by keeping a memoriall of them in a godly manner.

Secondly, in giving thanks to God for them, & the benefits that God vouchſafed by them.

Thirdly, they are to be honoured by an imitation of their Faith, Humility, Meekneſſe, Repentance, and good vertues, in which they excelled. The difference ſtands in the manner of worſhipping of Saints. The Papiſts make two degrees of Religious worſhip; the higheſt they call *Latreia*, whereby God is worſhipped, and that alone *Douleia*, whereby the Saints and Angels are worſhipped: Wee alſo diſtinguiſh adoration or worſhip, for it is either Religious or Civil; Religious worſhip we give to God alone, Civill worſhip we give to men. To come to the point, we deny that any Civil worſhip is to be given to the Saints, being abſent from us; much leſſe any religious worſhip at all, call they it what they will.

The fifteenth point of the interceſſion of Saints. 15.

We hold that the Saints departed, pray to God by giving thanks to him for their own redemption, and for the redemption of the whole Church. *Interceſſion of Saints.*

Secondly, that they pray generally for the ſtate of the whole Church.

They hold that the Saints in heaven do make intercession to God for particular men, according to their severall wants, and receiving particular mens Prayers, they present them unto God which doctrine we flatly renounce.

The sixteenth point of implicite faith.

16. *Implicite Faith.*

We hold that there is a kind of implicite faith, as in the time of a mans first conversion, and in the time of some grievous temptation. A second kind of implicite faith is in regard of Apprehention, when as a man cannot say distinctly & certainly. I beleeve the pardon of my sinnes, but I doe unfainedly desire the pardon of them all, and doe desire to repent. The difference is; The Pillars of the Roman Church, lay downe this ground, that faith in his owne nature is not a knowledge of things to be beleeved, but a reverent assent unto them, whether they be knowne or unknowee: hereupon they build, that if a man know some necessary poynts of Religion, as the doctrine of the God-head, of the Trinnity, of Christs Incarnation, and of our Redemption, &c. it is needlesse to know the rest, and it is sufficient to give his consent to the Church, and to beleeve as the Pastors beleeve. This implicite faith we reject: for faith containeth a knowledge of things to be believed; and nothing is believed that is not knowne.

The seventeenth poynt of Purgatory.

17. *Purgatory.*

They hold it to be a part of Hell, into which an entrance is made onely after this life: which we deny havidg no warrant for it in Gods word.

2. We differ from them touching the meanes of Purgatory. They say that men are purged by suffering the pains of Purgatory, whereby they satisfie for their veniall sinnes, and for the temporall punishment of their mortall sinnes. We teach the contrary, holding that nothing can free us from the least punishment of the smallest sin, but the sufferings of Christ, and purge us from the least taint of corruption, saving the blood of Christ. For Prayer for the dead, which the Author joyneth to this point.

Wee

We hold Chriſtian Charity is to extend it ſelfe to the dead: and it may ſhew it ſelfe in their honeſt buriall, in preſervation of their good names, and in relieving their poſterity.

We pray further in generall for the faithfull departed, that God would haſten their joyfull Reſurrection, and the full accompliſhment of their happineſſe, both for the body and the ſoule.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we think it unlawfull, becauſe we have neither Promiſe nor Commandement ſo to doe.

The eighteenth point of the Supremacy.

18. *Supremacy.*

In cauſes Eccleſiaſticall, our conſent: Firſt, for the founding of the Primitive Church, the Miniſtery of the Word was diſtinguiſhed by degrees, not onely of order, but alſo of power, as *Peter* was called to the higheſt degree, *Eph.* 4. 11. *Chriſt aſcended up an high, and gave gifts unto men, as ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Doctors.* Now howſoever one Apoſtle be not above another; yet one Apoſtle is above another, as an Apoſtle is above an Evangeliſt; and an Evangeliſt above Paſtors and Teachers. And *Peter* being an Apoſtle, was above all Evangeliſts and Paſtors, having the higheſt room in the Miniſtery of the new Teſtament.

Secondly, among the twelve Apoſtles, *Peter* had a threefold priviledge. Firſt, of authority, *Cephas*, with *James* and *John* were called *Pillers*, Gal. 2. 6. 9. Secondly, of Primacy, being firſt named; *The names of the twelve Apoſtles are theſe; the firſt is* Simon *called* Peter.

Thirdly, of Principality; in regard of the meaſure of grace in which he excelled, *Matth.* 16. 16.

The difference is, the Papiſts give to *Peter* and to the Biſhops of *Rome* his Succeſſors, a ſupremacy under Chriſt, above al cauſes and perſons: which we deny; affirming Kings and Princes to be ſupreme within their owne Dominions.

The 19. of the efficacy of the Sacraments.

19. *Efficacy of the Sacraments.*

Our consent. We teach Sacraments to be signes, to represent Christ with his benefits unto us.

2. Instruments, whereby God offereth and giveth the said benefits unto us.

The difference. First, that Sacraments are Physicall Instruments, having force in them to give grace.

Secondly, that the very action of the Minister dispensing the Sacrament, as it is a worke done, giveth grace, if the party bee prepared. We hold the contrary.

The 20. point of saving Faith.

20. *Saving faith.*

Our consent. 1. They teach the property of faith to believe the whole word of God, and especially the redemption of mankinde by Christ.

2. They avouch, that they believe and look to bee saved by Christ, and by him alone, and by the meere mercy of God in Christ.

3. The most learned of them hold and confesse that the obedience of Christ is imputed to them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole trust and confidence in Christ, and in the meere mercy of God for their salvation.

5. They hold, that every man must apply the promise of life everlasting by Christ unto himselfe.

Though in coloured termes they seem to agree with us, yet indeed they abolish and deny the substance thereof: namely, the particular, and certaine application of Christ crucified, and his benefits to our selves.

21. *Of Repentance.*

The 21. point of Repentance.

Our consent. 1. Conclusion; that Repentance is the conversion of a sinner, and that it is passive or active; passive is

is an action of God, whereby he converteth a man being yet unconverted; Active, is an action of man, whereby a man being once turned of God, turnes himselfe.

2. Conclusion: That repentance standeth,

In { Confession of the mouth. Contrition of the heart. Satisfaction in deed.

3. Conclusion: that in repentance wee are to bring forth outward fruits, worthy amendment of life.

Wee dissent not from the Church of *Rome* in the Doctrine of *Repentance*, but in their abusing of it.

1. They place the beginning of Repentance, partly in themselves, and partly in the holy Ghost.

2. They take Repentance or Penance for that publike Discipline that was used against offendors in the open Congregation.

3. They make it a Sacrament.

4. They make it a meritorious cause of Remission of sinne, and everlasting life: and in these points (saith my Author) we dissent from the Church of *Rome*.

In the 22. place he setteth downe some sins of the Romish Church, *viz.* Atheisme, Idolatry, and Adultery, in permitting Stewes and Brothell-houses. I pray God keep us in these distracted times from Atheisme, and Sacriledge, which ensueth thereupon. 22. *The sinnes of the Romish Church.*

In Mr. *Perkins Reformed Catholike*, you may see the Confutation of the Popish errors before named at large.

A Review of the Sectaries; comparing them with the PAPISTS.

1 *Baptiſme.*

1. FOr the Sacrament of Baptiſme the Papiſts exclude thoſe Infants heaven that are not baptized: and the Anabaptiſts affirme the Baptiſme of Children to bee the marke of the Beaſt, and Antichriſtian.

2. *Lords Supper.*

The Papiſts attribute too much to the Element of Bread in the holy Communion, accounting him no good Chriſtian that will not call it his *Lord God.* Some of theſe Sectaries, as the Browniſts, mock and ſcoffe at the Sacrament of the Lords Supper, calling it a two-penny Banquet.

3 *Number of Sacraments*

For the number of Sacraments, the Papiſts will have too many: and ſome of theſe Sectaries to few.

4 *Reverence the bleſſed Virgin.*

The Papiſts give too much reverence to the bleſſed Virgin, holy Apoſtles, and Saints departed: and ſome of theſe hereticks blaſpheme the holy Virgin, whom all Nations ſhould call bleſſed, as the *Melchioriſts* ſaying, *Maledicta ſit caro Mariæ.*

5 *Lords prayer.*

The Papiſts are blamed for ſaying too often the Lords Prayer: the *Browniſts*, and ſome of other Sectaries will not ſay the Lords prayer at all; ſome of them affirming it to be an abominable Idoll, though it be commanded to be ſaid by our Lord himſelfe.

6. *Lords day.*

The Papiſts will not onely keep the Lords day, but alſo many

many Holy-dayes: some of these Sectaries will neither keep Holy-dayes, nor the Lords day; as the *Familists* and *Anti-Sabbitarians*.

The Papists confesse their sins, and suppose they cannot enter heaven without a particular confession of them: some of these Hereticks will not confesse their sins at all: affirming God can see no sin in them; as the *Antinomians*. 7. *Confession of sinnes.*

In equivocating they are alike: Equivocation is a cunning colouring of a lye, which is against Scripture, against the rule of equity, an hindring of justice, the way to perjury, the devils creature, who is the Father of Lying, a principall prop and pillar of Antichrists kingdome. 8. *Equivocation.*

For lying: I know not whether Papists or Sectaries shall carry away the Bell: they tell lyes, they print lies, they preach lyes, they paint lyes, and both without controule. 9. *Lying.*

Eudlinger telleth us that the *Anabaptists* brought Cart-loads of lyes to maintaine their detestable opinions.

Piæ fraudes; as the Papists have *Piæ fraudes*, to draw men to godlinesse, as Purgatory, and such like; so have the Sectaries, and especially the *Anabaptists* have tricks and devises, as Visions, Revelations, dreames; yea, false miracles to maintaine their cause. 10 *Piæ fraudes.*

For hypocrisie they are both alike; they come in sheepes cloathing; but inwardly they are ravening Wolves. The *Anabaptists* entred *Munster* like Lambes, but became Wolves, having gotten the upper hand. 11. *Hypocrisie.*

For their uncleanesse; the Papists permit Stewes: but the uncleanesse of the *Familists* and *Anabaptists* in their spirituall marriages, and other abominations, are not with a modest tongue to be spoken. 12 *Vncleanes.*

13. *Churches.* For Churches; the Papists spare no cost in erecting and trimming them, they would make them, if they could, like heaven it selfe: whereas some of these Sectaries would destroy and demolish them.

14. *Blaspheme the Trinity.* Last of all, the Papists worship God in Trinity, and Trinity in Unity: and whereas some of these Sectaries blaspheme the holy Trinity; their opinions being so diabolicall and prodigiously impious, that it is not for a Christian to name their opinions.

I hope that our Governours will drive these also from our Folds, as they doe the Popish Emissaries.

It is fit for all that are Christians to avoyd all those who speak against Christ, and to account them as the enemies of God, and corrupters of soules.

Postscript.

SInce the publishing of this *Heresiography*, I have been abused above measure, not onely with reviling language in the streets as I go; but also in my estate: Some Sectaries of my Parish denying now to pay me any thing at all; affirming, that they are to maintain the Minister of their owne Congregation. And that which troubleth them is my defence of Tithes, and the Ordinance of Parliament for the true paiment of them. The non-payment whereof, is one of the chiefe inducements, that the *Brownists* and some other Sectaries have to entice the silly people, and to poyson them with their other errors: which they learnt from the *Anabaptists*, who taught also, that Christian men were to pay no rent, nor submit to any government: for which the *German* Princes rooted them out of their Dominions.

Now

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, raile altogether upon the paiment of Tithes, and the Ordinance for Tithes, lately set out by Parliament. And some of them in a scandalous Libell, among other things affirme, Doctor FEATLIES Devill to be transmigrated into old *Ephraim Pagit*, (would to God I had his learning) who is altogether for fat Tithes,&c. I pray God keep the devill out of them. A learned man writeth, **That if a man should binde himselfe to the devill, to doe his uttermost in supplanting the Kingdome of Christ, he could not attempt it any way more directly, then in driving the Ministers to such straites and difficulties, that having not convenient and necessary maintenance, they must either give over their callings, or devoyd of courage and comfort, in sorrow exercise the same: by occasion whereof, others shall bee discouraged from the studie of Divinity, nothing desirous to buy poverty so deare. Such* (as I have said before) *doe not onely* occidere Presbyteros, *kill Christs Ministers; but also with* Julian, Presbyterium, *the very Ministery of Christ.* Yea, they strike at the root of Gods Service, at Christs Priesthood, going about to destroy the Ministery and Seminary of GODS Church. But for the paiment of Tithes, which they so blaspheme, the Ministers have to them a double right.

* *Lower de paupertate Ecclesiæ.*

First, by speciall reservation of Almighty God.

Secondly, by humane donation.

For the first, men have soules as well as bodies; and God hath provided for them both: as in the week hee allowed six dayes for the body, and sanctified the seventh for the soule: so of mens goods, he alloweth nine parts for the body, and reserveth a tenth for the soule, to maintaine his Ministers, to beget them unto God, and teach them his knowledge: a tenth part he precisely enjoyned, that mans covetousnesse should not rob his Ministers, which some would doe; if the *quota pars* were left to their discretions. The reservation of Tithe is set down in expresse words, *Lev.* 27.30. *All the Tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lords, it is holy to the Lord.* [*All*] none excepted, [*is*] not hereafter shall be, but now is and hath been: As the Sabbath

There was a speciall prayer appointed for men paying their Tenthes, with a protestation of the true payment of them, desiring Gods blessing accordingly Deut. 26. 13.

was obſerved, before the 4th. Commandement was promulgated, *Exod.* 20. So Tithes were paid long before this reſervation to the Levites. You may read of *Abraham* paying Tithe to *Melchiſedec*, and of *Iacob* promiſing to pay them. And now God reſerving them to himſelf, and eſtabliſhing them upon the Levites, ſo we have a *ſucceſſion* of them unto Chriſt.

Now hath not Chriſt a Prieſt-hood, & that more excellent then *Melchiſedechs*, or the Levites: *Melchiſedech* bleſſed *Abraham*; But in our High Prieſt, *all the Nations of the earth are bleſſed.* The Apoſtle telleth us (as *Chryſoſtome* affirmeth) that Chriſt received Tithes from *Levi* by *Abraham*, father of the faithfull, who paying Tithe to *Melchiſedec*, ſhadowed out the faithfull, paying Tithe to Chriſt. For *Abraham* payed Tithe not to the prieſt that offered Leviticall Sacrifices of Bullocks and Goats, but of *Bread and Wine*: ſetting forth to what Prieſts we muſt pay Tithes.

Homil. 5. *Adverſ. Iudæos.*

Hath not Chriſt our High Prieſt a Prieſt-hood? yes, and why ſhould not Tithes bee due to his Prieſt-hood? are his Prieſts to ſerve for nothing? he telleth us himſelfe, that the *Labourer is worthy of his wages.*

How dare any man deny Tithes to Chriſts Prieſt-hood? tell me, is Chriſts Prieſt-hood leſſe deſerving than *Aarons* or *Melchiſedechs*, or hath he loſt his right, or hath Chriſt leſſe care of the Miniſters of the Goſpell, then was taken for the Prieſts of the Law? Saint *Paul* ſaith, they *are worthy of double honour.* Or hath Chriſt renounced his right in Tithes? no, you may read of his expreſſe allowance of them, *Matth.* 23. 23. It is his Ordinance, 1 *Cor.* 9. 3. *Doe you not know, that they which wait at the Altar, are partakers with the Altar?* So hath God ordained, that they which preach the Goſpell ſhould live of the Goſpell: God hath *ordained*, ſaith the Apoſtle, where can we finde any other ordinance?

The Apoſtle ſetteth downe the difference between the Leviticall Prieſts and Chriſt, *Heb.* 7. 8. They under the Tabernacle, take Tithes of them who dyed; but here he taketh them that liveth for ever. In which Text he ſheweth, that Tithes are not Leviticall and a mutable maintenance, but the eternall maintenance of Gods ſervice, uſed before the Law, when the Prieſt-

Prieſt-hood was in the Father of the Family, ſtated on, (not firſt invented for *Levi*, during the Levites ſervice: and when the body came which was Chriſts, and *Levi* with all his Typicall ſervice was to be aboliſhed; then ceaſed not Tithes in right, although in practiſe they were not paid by Pagans, but were transferred to Chriſt, & to his Miniſters for their maintenance; yea to the Prieſt-hood of Chriſt who liveth for ever.

Let theſe Sectaries ſhew any one ſyllable in al the holy Scriptures in which Tithes are Ceremoniall, as the Sacrifices were which were types and figures of Chriſts Sacrifies, which he offered once for all, and in him determined.

Or where Chriſt or his Apoſtles may but ſeeme to have abrogated, aboliſhed, or changed them, or why the Law for Tithes ſhould be more aboliſhed then the Law for the Sabbath: The ſervice of God continuing, why ſhould not the maintenance thereof continue.

To conclude, as the Chriſtians, ſo alſo the *Mahometans*, who are much more numerous than the Chriſtians, pay their Tithes with great conſcience, the *detention* of them, is one of the grand ſinnes, which the two inquiſitor Angels of their Law doe examine ſoules after death, *viz. Woether they have payd their Tithes without fraud*, as witneſſeth *Ioannes Baptiſta Alfaqui*, who had been a *Mahometan* Prieſt. The wiſdome of *Almighty God*, the practice of all Ages, the example of Patriarcks, *Abraham* and *Iacob*; yea the commandement of God hath taught us to render God a tenth.

If this will not ſuffice, wee have another right, a Title as good, and as ancient, as any man can ſhew for his lands: that is, *the donation of Tithes to the Church*, confirmed by the Kings & Parliaments of this Kingdome from time to time, ever ſince Chriſtianity flouriſhed amongſt us. For this *vid.* my *Chriſtianography*, page 211. and Sir *Henr. Spelman de non Temerandis Eccleſiis*.

Laſt of all conſider the equity of this maintenance, whether it be better for men to pay a tenth, then have theſe Seducers to creep into houſes, and get from their wives, (being ſilly women) children and ſervants, not a tenth, or two and ninepence for an Oblation, but greater ſummes of money, whatſoever

2 Tim. 3. 6.

Vdals *Nolimetangere*. p. 4.

ever they can prole from them (like the Pharisees) devouring Widowes houses under the colour of long Prayers,

The devil that was in Ananias seemeth to be a conscionable devill in respect of the Sacrelegious devils of our times.

But whereas some of them write the devill to be in me, Sir *Thomas More* writeth of a Devil called *Negatium* Businesse, which carryeth more to Hell then all the Devills beside, who was in them that would not come to the feast: one being so busie in marrying a wife, that he could not come, another having bought Oxen, another having bought a Farme &c. I read also of another devill called *Sacriledge*, which St. *Peter* telleth us to bee in *Ananias*. *Why hath the devill filled thy heart?* If the devill were in him who gave halfe that hee had, and kept back but part; what devill is in them, that give nothing themselves, but sease upon those lands and goods, which not they, but other men had consecrated to the service of Almighty God, with many curses to the violaters of their Donations? This Devill Sacriledge at this time, seemeth to bee a very devout Devill, very carefull of Gods service, that it might be better performed, he would have the Ministers lands taken from them, that they might follow their studies and not bee encombred with them; yea, a carefull devill also for the Ministers maintenance, he would have them to have *competencies*, and the King and State to have the over-plus of their meanes, all which godly pretences are hypocriticall, and the Maskes of vile iniquitie, and holy theft; for it is not the Ministers profit they looke at, neither the commodity of the King or State, but their owne covetousnesse, by which some seeke to satisfie their owne pride, riot, wanton and greedy lusts. Like *Iudas*, who will not stick to sel Christ himselfe for money: Such a Reformation as was in King *Henry* the eights time doe some gape after, in which almost every man got somewhat: some one Gentleman got ten Parsonages, some other twenty. Read Doctor *Turners* Book, entituled *Spirituall Physick*; almost in every house and Alehouse, you might see Carpets, and Cushions made of Church Ornaments. After that men had devoured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedrall Churches, (as Mr. *Fox* relateth) and for this purpose they set Sir *Thomas Seymor* a worke, to promote it to the King. To whom the King answered

Most of the Ministers of London may pray for competencies, being not able to subsist without the charity of their parishioners, their Benifices being many of them worth but 20. 30. 40. 50. l. per annum, & paying great Taxes out of them, as first fruits, tenths, &c. Although they are freed from the Bish. of Romes superstitious enormities, yet they are not freed from the payments that the Bishop of Rome laid upon them.

red, *There are a sort of you to whom I have liberally given of the possession of Monasteries, which like as you have lightly gotten, so you have unthriftily spent, some at Dice, others on gay cloathes, and others worse; and now you would make a cheavance of Church lands to accomplish your greedy appetites, &c.*

Surely it is a disgrace to Religion, that in Reformations mens thoughts do runne, even in the greater labours and learning in the Church, to pill and poll the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*, from which curse the Lord keep this poor Church.

FINIS.

A Roman Proist

Translated is an Anagraphist of ye first edition

Finis